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VOL. XIII. No. 23. CHICAGO, SATURDAY, SEPTEMBER 6, 1890. WHOLE No. 618.

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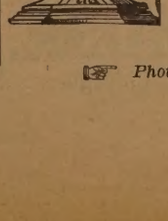

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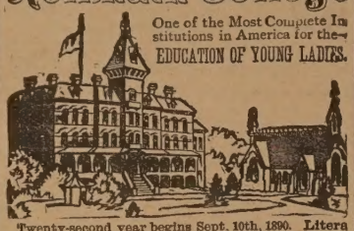
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When out of order, involves every organ of the body. Remedies for some other derangement are frequently taken without the least effect, because it is the liver which is the real source of the trouble, and until that is set right there can be no health, strength, or comfort in any part of the system. Mercury, in some form, is a common specific for a sluggish liver; but a far safer and more effective medicine is
Ayer's Pills.
For loss of appetite, bilious troubles, constipation, indigestion, and sick headache, these Pills are unsurpassed.
"For a long time I was a sufferer from stomach, liver, and kidney troubles, experiencing much difficulty in digestion, with severe pains in the lumbar region and other parts of the body. Having tried a variety of remedies, including warm baths, with only temporary relief, about three months ago I began the use of Ayer's Pills, and my health is so much improved that I gladly testify to the superior merits of this medicine."—Manoel Jorge Pereira, Porto, Portugal.
"For the cure of headache, Ayer's Cathartic Pills are the most effective medicine I ever used."—R. K. James, Dorchester, Mass.
"When I feel the need of a cathartic, I take Ayer's Pills, and find them to be more effective than any other pill I ever took."—Mrs. B. C. Grubb, Burwellville, Va.
"I have found in Ayer's Pills, an invaluable remedy for constipation, biliousness, and kindred disorders, peculiar to miasmatic localities. Taken in small and frequent doses, these Pills
Act Well
on the liver, restoring its natural powers, and aiding it in throwing off malarial poisons."—C. F. Alston, Quitman, Texas.
"Whenever I am troubled with constipation, or suffer from loss of appetite, Ayer's Pills set me right again."—A. J. Kiser, Jr., Rock House, Va.
"In 1858, by the advice of a friend, I began the use of Ayer's Pills as a remedy for biliousness, constipation, high fevers, and colds. They served me better than anything I had previously tried, and I have used them in attacks of that sort ever since."—H. W. Hersh, Judsonia, Ark.
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SOUTH BEND with its excellent harbor, vast natural resources of timber, coal, and agricultural wealth, its beautiful town-site and healthy climate, is destined in a short time to become one of the largest cities on the PACIFIC COAST.
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The Living Church.

SATURDAY, SEPT. 6, 1890.

THE LIVING CHURCH *having secured a large and permanent constituency of intelligent readers, now aims to secure an advertising patronage of the same kind. In this it has in view the interests of its subscribers as well as its own. It would lay before them, each week, such business notices as may be for their interest to consider, making its advertising columns a business directory through which they may be brought into communication with the best firms in every part of the country.*

IN October THE LIVING CHURCH will begin the publication of a serial story, entitled "Judith," by Mrs. F. E. H. Raymond.

BISHOP VINCENT, (Southern Ohio), is still in a very low state, but it is hoped that the crisis is past. The disease is typhoid fever and his recovery must be very slow. Mrs. Vincent's request for the prayers of the Church will meet with a wide and sympathetic response.

BISHOP GALLEHER, (Louisiana), with his wife and daughters, have recently been guests at the Park Place Hotel, Traverse City, Michigan. For a delightful summer climate, Traverse Bay hath no fellow. The Editor's Table of THE LIVING CHURCH has in times past found a shelter on these shores, and has made many a cruise in these waters.

A CAREFUL survey of Westminster Abbey, taken under the direction of the Royal Commission, which has just adjourned its sittings, has made known the fact that there still remain ninety places within the edifice where interments may take place. By those members of the Commission who are opposed to anything in the form of an addition to the Abbey, this fact is used as an argument for letting things alone. It is pointed out that, taking the average of the last century, it will be a long time before these ninety places are filled up.

THE "throne" in Durham Cathedral, in which Dr. Westcott was lately installed, is a large stone pew supported on four pillars. It is said that in the early days of Bishop Baring's episcopate, Mrs. Baring, seeing that this pew was of sufficient capacity, thought that she would like to sit in it with the Bishop, and actually essayed to take her seat there; but such a violation of ecclesiastical order was resisted by the canon in residence, and the Bishop would never again occupy the throne from which his better half had been excluded.

WHILE Bishop Gillespie, (Western Michigan), was in attendance on the meeting of the Board of Corrections and Charities in Traverse City, he received a telegram announcing the death of his only son, who died suddenly at Hartford, Conn. The deceased was a civil engineer, a man of much promise in his profession, and about 40 years of age. Bishop Gillespie's many friends, and there is doubtless no man in the State of Michigan who has more, will give him their warmest sympathy in this great affliction.

THE present status of the MacQueary case, says *The Standard of the Cross*, is noted in the Bishop's journal as a "formal letter [Aug. 2nd], to the Rev. Howard MacQueary, requesting him to renounce Holy Orders in this Church," followed by the entry: "Aug. 5th, received formal refusal of the Rev. Howard MacQueary to renounce his orders in this Church." Further action awaits the Bishop's return from his vacation.

WE publish in this issue a letter which the Anglican Bishop in Jerusalem is circulating among his friends. Bishop Blyth, as we understand, is working on purely missionary ground in a country under Mohammedan rule, and does not in any way seek to do any work which comes within the lines of the Greek Church. He has received very kind letters from several American and Canadian bishops, in answer to his request that they would allow the Rev. Mr. Dowling, representing him, to visit their dioceses. The latter expects to be in this country early next spring.

The Church Review thus speaks of the latest venture of faith, the mission to Corea: "We hear from Corea—which has become a land of increased interest to English Churchmen since the consecration of Dr. Corfe as Anglican Bishop for the Corean mission—of the death of Bishop Blanc, head of the French Roman Catholic Mission in Corea. Twenty-four years ago M. Blanc went out to China, and endeavored to gain an entrance into Corea. Some idea may, however, be gained of the extreme difficulty of Christian work there, when it is stated that not until ten years after his arrival did he succeed in gaining entrance into a land which was strictly guarded against foreigners, and especially against missionaries. Soon afterwards a terrible persecution broke out against the Corean Christians, and at this time M. Blanc endured sufferings which quite undermined his health, and which practically sowed the seeds of his ultimately fatal illness. Affairs have improved since that day, and we hope for a bright future for Bishop Corfe, and those who went out with him."

BISHOP QUINTARD, (Tennessee), in his last convention address, said: "The 25 years of my episcopate have witnessed wonderful changes. In 1865 the venerable Bishop Hopkins was the Presiding Bishop, and I took my seat, with fear and trembling, at the other end of the line, and now I am only ninth in the order of consecration. Then the civil war was just closed, and I came to a diocese of scattered flocks and desolated homes; and 25 years have witnessed a marvellous growth and broadening out of the Church—a truer realization of the Church's catholicity. I remember so well the words of dear Dr. DeKoven, in his splendid speech at the General Convention in Baltimore: "Unbind this Church, and let her do Christ's work for this nation;" and then the re'e tion of Dr. DeKoven as bishop-elect of Wisconsin; the struggle and hard words written and spoken over Dr. Seymour's election to the new diocese of Springfield. What were really burning questions five-and-twenty years ago are no longer even spoken of; and Fr. Hall sits in the House of Deputies, and Fr. Grafton has a seat in the House of Bishops."

As an evidence of the great activity which the Church of England is exhibiting, there were confirmed in England and Wales alone during the fourteen years from 1876 to 1889 inclusive, two millions six hundred and twenty-eight thousand eight hundred and five persons. The report of Carlisle for 1883, and St. David's, 1886, are not given. The number of persons confirmed during each of the fourteen years has been steadily on the increase. For instance, in 1876 the bishops confirmed in England and Wales 138,918 persons, and in 1889 the figures had grown to 225,776, showing an increase of 86,858, or more than 62½ per cent. On the other hand, the British census shows that the population of England and Wales has only been increasing at the rate of one and two-fifths per cent. per annum, which for the fourteen years would be less than 20 per cent. The number of persons confirmed has increased therefore more than three times as fast in proportion than the population. It may also be added that not only is the Church of England exhibiting very great activity at home, but the entire Anglican Communion throughout the world.

THE Official Year Book of the Church of England is published under the direction of the Lower House of the Convocation of Canterbury, and under the sanction of the Archbishops of Canterbury, York, Armagh, and Dublin, of the Primus of Scotland, and the bishops. It is a large and handsome volume, and full of most interesting and accurate information. Every year it furnishes a complete record of the work of the Church in all its lines. We find it invaluable for reference. The Rev. Fred'k Burnside, M. A., rector of Hertingfordbury, Hertford, is the Hon. secretary of the committee, and editor. It seems to us that the American Church might take a leaf out of this book to advantage. A book of this description, an official and accurate exhibit of the work of the Church, would be far more valuable than the Journal of General Convention. We spend a good deal of money in issuing that journal, which, when published, is of little interest, and is not generally preserved. If one wants information as to the Church, he is more apt to turn to an almanac than to the journal, and perhaps more likely to get it easily. It might be worth while to consider whether the money would not be better expended in an Official Year Book, published under authority of the General Convention.

THE Missionary Council will hold its annual meeting in the city of Pittsburgh, Penn., beginning Tuesday morning, Oct. 21st. The committee appointed by the General Convention, in consultation with the local committee of arrangements in Pittsburgh, have set forth the following programme: Monday evening, Oct. 20th, at 8 P. M., in Trinity church, Pittsburgh, preliminary missionary meeting, with addresses by Bishop Leonard, of Utah, and Mr. James L. Houghteling. Tuesday morning, Oct. 21st, at 10 o'clock, in Trinity church, celebration of the Holy Communion, with a sermon by the Rev. Joseph N. Blanchard, followed by the organization of the council, and business sessions, until 1:30 P. M.; 3 to 6 P. M., business session. Evening, missionary meetings at Calvary church, East End, and at Carnegie Hall, Allegheny, at 8 o'clock; speakers at Calvary church, Bishop Kendrick, and the Rev. Dr. D. H. Greer; speakers at Carnegie Hall, Bishop Coxe and Mr. Herbert Welsh. Wednesday, Oct. 22d, 9 A.M., the Holy Communion at Trinity church, Pittsburgh, followed by sessions of the council; 12:20 to 1 P. M., popular missionary meeting; speaker, Bishop Tuttle. Three to 6 P. M., sessions of the council. Evening, missionary meetings at Calvary church, East End, and Carnegie Hall, Allegheny; speakers at Calvary church, Bishop Whittaker, and the Rev. L. S. Osborne; speakers at Carnegie Hall, Bishop Dudley, and the Rev. Dr. J. S. Lindsay. Thursday, Oct. 23d, 9 A. M., Holy Communion at Trinity church, followed by sessions of the council; miscellaneous and unfin'shed business: 12:20 to 1 P. M., popular missionary meeting; speakers, Bishop Potter and Bishop Gilbert.

THE fifth annual convention of the Brotherhood of St. Andrew will be held in the city of Phi'adelphia on Thursday, Friday, Saturday, and Sunday, Oct. 16 to 19, 1890. The business meetings and conferences will be held in St. George's Hall, southwest corner of 13th and Arch Sts. The public services will be held in different churches throughout the city. Every chapter which has come into formal union with the Brotherhood by complying with the provisions of Art. I, Sec. 2, of the constitution, and which is shown to be in good standing by the payment of the membership dues required under Art. IV. is entitled to be represented at the convention. The basis of representation is one delegate for every ten members in good standing. The privilege of taking part in the sessions of the convention is open to representatives of any organization for Church work among men, and to all clergymen and laymen who desire to inform themselves as to the work of the order. This convention represents an important and growing work in the Church, and attendance at its sessions will undoubtedly be of advantage to those actively interested in solving one of the problems of the day—how to interest men in the Church and her work. The programme of services and other details of the convention will be found in another column

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The Rev. Arthur Kimber, S.T.D., the minister in charge of St. Augustine's chapel, who went abroad some ten months ago on account of ill health, has returned very much improved and entered upon his duties. This chapel has been doing a good work the past summer in sending poor women and children to Islip, L. I., as well as to other places. At Islip the sisters in charge of Trinity parish house have their summer home. It is estimated that 300 or more connected with the chapel, and indeed as many as desired it, have had their week or two in the country. The parish at large may have sent as many as 400 or 500.

The Rev. Dr. Peters, rector of St. Michael's, has had little vacation beyond a week or two at Lake George, when he preached each Sunday on the opposite sides of the Lake. More recently he has been doing missionary work in and about the city, preaching at such churches as needed his services. In this he found rest in some degree in not having to prepare special sermons.

While the old St. Michael's has been moved back from the street, the new church has been delayed in consequence of a rearrangement of plans in regard to the interior. These have now been decided upon and the church will at once be proceeded with. It is estimated that church and all complete may cost $180,000. Already a fine organ has been presented and a chime of five bells. It is hoped with all the rest to have a parish house, towards which $1,000 has been contributed. The parish extends from 99th st., to 122nd st., or a mile and a half, and includes all on the west side except Riverside Park. The work required of a rector is very great, the number of Baptisms the past year amounting to 150 and of funerals 100. The neighborhood is a rapidly growing one in respect to first-class houses, and the parish is destined to be a very strong and influential one.

The Children's Fold not far below the Leake and Watts Orphan Asylum, and also renting houses some distance above, and both under the excellent management of Miss Butler, accommodate about 150 children, the boys being kept at one place and the girls at the other. At Mt. Minturn, some 20 miles above on the Northern Railroad, the Sheltering Arms has come into possession of about 180 acres, where it is expected soon to put up cottages which shall serve as an industrial school for boys. It is not expected, however, to remove the Sheltering Arms' cottages from their present location where they serve such an admirable purpose.

Barely half a mile below St. Michael's, between 91st and 92nd sts, the new St. Agnes' chapel is proceeding as fast as such careful and superior work admits of. The large school and choir building on the south-east corner has reached above the third story and will be ready for the roof long before winter. There is now abundant evidence that this chapel will be by far the finest thing of its kind on the west side of the city.

The new church of All Angels', which will be consecrated on All Angels' Day, Sept. 29th, is fast drawing near completion, all the windows being set and the floor laid, so as to receive the furniture. A novel piece of fresco work on the walls of either side of the altar is that of two choirs of angels moving in procession while singing or blowing trumpets. Services have been held all through the summer in the little chapel immediately adjoining the church.

On Sunday, August 31st, the Rev. Dr. Van De Water, of this city, preached at St. Peter's-in-Galilee, Monmouth Beach, N. J. The music was rendered by St. John's choir, of Brooklyn, under the leadership of Charles H. Thompson, precentor and choirmaster. The Evening Prayer at 4 o'clock, was choral, at which was sung Canon Woodward's "The radiant morn" and "The sun shall be no more," and Dudley Buck's "Fear not ye, O Israel." On the previous Sunday, Dr. Van De Water preached at Manhattan Beach.

The Rev. E. S. Widdemer, of the church of the Messiah, Philadelphia (Port Richmond), has accepted the rectorship of Christ church, Yonkers, as successor to the Rev. A. Ulmann. He will officiate on the first and third Sundays in September and formally enter on his duties Oct. 1st.

ELLENVILLE.—St. John's Memorial church has just received two new setts of book-markers from Miss Lizzie Ackley, one of the Church's indefatigable workers, and a solid silver chalice and paten from Church friends stopping at Mt. Meenagha. Following the Catholic example, this set was blessed for sacred use on a most solemn occasion, the administration of the Communion for the sick, in the presence of a few of God's children.

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

THE BISHOP'S FALL VISITATIONS.

SEPTEMBER.

21. Elkton. 22. Port Deposit.
23-25. North East. 26. Chesapeake City.
28. Earleville; North Sassafras.
30. Galena.

OCTOBER.

1-3. Locust Grove. 5. Massey's, Millington.
12. Chestertown. 14. I. U. Parish.
15. St. Paul's parish.
17. 11 A.M., Church Hill; 3 P.M., Sudlersville.
19. Centreville. 21. Denton.
26. Hillsboro. 28. Greensborough.

NOVEMBER.

2. 11 A.M., Queenstown; 8 P.M., Wye.
9. Kent Island.
12. 11 A.M., St. John's Miles River; 8 P.M., Tunis Mills.
14. 11 A.M., Christ church, Easton; 8 P.M., Trinity cathedral.
19. 11 A.M., Trappe; 8 P.M., Oxford.
23. St. Michael's. 25. Vienna.
26. East New Market. 28. Cambridge.
30. 11 A.M., Church Creek; 4 P.M., Taylor's Island.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The Rev. C. R. Baker, rector of the church of the Messiah, has been travelling through Ireland, and has written some highly interesting letters concerning that country which appeared in the New York *Tribune*. The Rev. Dr. Bacchus, of the church of the Reformation, has been exploring London, and in a letter to the Brooklyn *Eagle*, gave many interesting facts concerning the churches and streets of that city. It is to be presumed that both will return about the middle of September.

The Rev. S. D. Roche, rector of St. Mark's, spent the early part of the summer at Rockaway, but more recently has together with his wife, been for a week at Saratoga. His church was in charge of the Rev. Mr. Brewster, father of the rector of Grace church on the Heights. The latter has been attending to some changes in the church and other buildings, but more recently has left the city for a vacation of a week or two. The changes in respect to the church refer more especially to the gallery in the rear. Immediately adjoining the church to the west is the parish school building in which 40 girls are educated, clothed, and cared for by the parish. A large room to the north, which has been occupied by a society of ladies, has been provided with a new floor, and will serve as a choir-room. Immediately in the rear of the school building through which a passage way has been cut, leading directly from the church, is the elegant five-story building which at a cost of $17,000, the parish has bought and fitted up for a parish house. On each of the floors is a double set of rooms with closets and every convenience for the different departments of Church work connected with the parish. Some of the rooms have been newly laid with white pine, and all are convenient and attractive as could be desired. In case of entertainments there are ample cooking arrangements. With all the rest, there is a charming outlook on the north over the lawns and gardens of Grace court. The parish house is yet to be formally opened, and it will be found to be a great acquisition and in every way worthy of one of the leading churches in Brooklyn. Mr. Brewster, it is understood, will resume his duties the first Sunday in September.

MILWAUKEE.

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

NASHOTAH.—It is a pleasure to note that the item in a secular paper of Sept. 1st, that the Rev. W. R. Gardner, D. D., president of Nashotah, had dropped dead, was incorrect. The statement arose through a curious mixture of two telegrams, one of which referred to Dr. Gardner's final sermon at Plymouth, and the other to the sudden death of a horse jockey in St. Paul. The error is likely to result in a considerable annoyance to Dr. Gardner.

CITY.—Christ church has again been placed under the cathedral clergy, and will probably be served by the Rev. Canon St. George.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

The proposed House for Deaconesses in this diocese is taking shape, and it is hoped that it will be opened during this fall or early winter. It is to be known as "The Church Training and Deaconess House of the Diocese of Pennsylvania." Its object will be the training of women in religious and benevolent work, especially of those purposing to become deaconesses. The Bishop is the head, a presbyter is to be the warden, and a Board of Managers consisting of 12 women has been appointed by the Bishop, by whom all appointments are to be made. There will be a Board of Council consisting of 3 laymen, and a faculty of 6 clergymen; the order and discipline will be under the direction of the House mother. Candidates are to be at least 18 years of age, in good health, communicants in good standing, and have the recommendation of their rectors or bishops. The expenses will be about $200 a year, and the course will extend over two years. Such studies will be arranged for as will come within the range of the work of a deaconess.

About four years ago, Mrs. Bostwick, of Mt. Airy, built and endowed a memorial library, which has now about 5,000 volumes. It has grown to be too small to meet the demands made upon it, and Mrs. Bostwick is about to enlarge it with a wing 22 ft. long, the drawings for which were made by Master Robert B. Cridland, one of the boys of the drawing class at the library, and the captain of the Crusader's League, an anti-smoking organization of boys at Mt. Airy.

PHILADELPHIA.—The Rev. Duncan Convers, rector of St. Clement's church, is expected to return about the 1st of October. It is announced that the recent change in the headship of the Society of St. John the Evangelist will not in any way affect the clergy of St. Clement's, who will continue under the care of the order.

There is some activity in the matter of parish buildings. That of St. James', which has been held back by reason of not having all the needed funds on hand, is shortly to be pushed to completion. This parish has purchased, and is making the needed alterations and repairs to the house, 2,208 Walnut st., which will hereafter be the rectory.

St. Andrew's parish building is shortly to be begun, the building inspectors having granted the necessary permission; it will be 22x58 ft. deep, 3 stories high, with ornamental brick and stone front, and suitably adapted in the arrangement of the rooms to needs and objects of the guild.

The parish building of the Italian mission is up to the second floor. This, with the church when completed, will to some extent meet the needs of this work, though those in authority are looking at the Home at 12th and Fitzwater sts., soon to be abandoned by its present occupants, as a building for a larger field of usefulness, in which, beside other things, a hospital can be carried on. In this, as in other work, the Rev. M. Zara deserves the utmost confidence and substantial support, for his whole soul is devoted to the spiritual welfare of his fellow countrymen.

As announced elsewhere, the fifth annual convention of the Brotherhood of St. Andrew will be held in this city on Thursday, Friday, Saturday, and Sunday, October 16th to 19th. The business meetings and conferences are to be held in St. George's Hall, Thirteenth and Arch sts., and the public services in different churches throughout the city. It is hoped that reduced rates of transportation will be secured, but of this all chapters will shortly be informed by circular. Proper notification should be sent to Mr. Frederick R. Case, secretary, P. O. Box 482, Philadelphia, not later than Sept. 15th, as to the number of delegates each chapter proposes to send, and he should have their names and addresses not later than October 1st. The programme below, while not complete, will not be changed other than in slight details:

THURSDAY, OCTOBER 16.

10 A.M.—Opening Service, Holy Communion, Grace church, 12th and Cherry sts., the Rt. Rev. O. W. Whitaker, D.D., Bishop of Pennsylvania; Charge to the Brotherhood, the Rt. Rev. H. C. Potter, D.D., Bishop of New York; Organization of Convention.

1 P.M.—Lunch.

2 P.M.—Business: Council report and other reports.

4 P.M.—General Conference. (*a*) "Conflict of Interests in a Young Man's Life," Henry A. Sill, St. Chrysostom's, New York; (*b*) "Sacrifice and Consecration," Wm. C. Sturgis, Good Shepherd, Boston; General discussion under each topic.

8 P.M.—Public service, St. James' church, 22d and Walnut sts.; "The Brotherhood Idea"; (*a*) "Sons of One Father," the Rev. W. S. Rainsford, D.D., St. George's, New York; (*b*) "Citizens of One Kingdom," the Rev. G. R. Van De Water, D.D., St. Andrew's, New York; (*c*, "Brothers One of Another," James L. Houghteling, St. James', Chicago.

FRIDAY, OCTOBER 17.

7 A.M.—Holy Communion, church of the Ascension, Broad and South sts.

10 A.M.—General Conference: "Laymen in Community," the Rev. J. O. S. Huntington, O.H.C., and other appointed speakers, with general discussion.

12 M.—Business.

1 P.M.—Lunch. (Afternoon left free for sectional conferences or recreation.)

8 P.M.—Four Public Services in different parts of the city. A. "Christian Manhood," Holy Apostles', 21st and Christian sts., (*a*) "In the Home," Geo. C. Thomas, Holy Apostles', Philadelphia; (*b*) "In the State," Hon. Seth Low, President of Columbia College, New York; (*c*) "In the Church," the Rev. R. A. Holland, D.D., St. George's, St. Louis.

B. "Power of Service," St. Luke's, Germantown, (*a*) "Loyalty," G. Harry Davis, St. Luke's, Germantown; (*b*) "Obedience," the Rev. W. H. Vibbert, D.D., St. Peter's, Philadelphia; (*c*) "Power from on High," the Rev. Lindsay Parker, D.D., St. Peter's, Brooklyn.

C. "The Work of the Brotherhood," church of the Incarnation, Broad and Jefferson sts.: (*a*) "The Need of the Work," W. R. Stirling, Grace church, Chicago; (*b*) "The Call for Workers," Chas. Jas. Wills, St. George's, New York; (*c*) "Sympathy and Support," the Rev. T. N. Morrison, Epiphany, Chicago.

D. "Power of Service," St. Mary's, West Philadelphia, 39th and Locust sts., (*a*) "Loyalty," Herbert Welsh, St Michael's, Germantown; (*b*) "Obedience," the Rev. A. C. A. Hall, S.S.J.E., St. John the Evangelist's, Boston; (*c*) "Power from On High," the Rev. Geo. H. Kinsolving, Epiphany, Philadelphia.

SATURDAY, OCTOBER 18 (ST. LUKE'S DAY).

7 A. M.—Holy Communion, church of the Ascension.

10 A. M.—Sample Bible Class, James L. Houghteling.

11 A. M.—Sectional Conferences; (*a*) Bible Classes, (*b*) Work Among Boys, (*c*) Local Assemblies.

12 M.—Business. 1 P. M.—Lunch.

2 P. M.—Business. 4 P. M.—General Conference. "The Social Crisis, and the Church's Opportunity." Addresses by the Rev. J. O. S. Huntington, and others, with general discussion.

8 P. M.—Reception by Philadelphia Local Council to delegates and visitors.

SUNDAY, OCTOBER 19 (TWENTIETH SUNDAY AFTER TRINITY).

10:30 A. M.—Anniversary Service, Holy Communion.

3:30 P. M.—Special meetings of Philadelphia Chapters, to be attended by visiting delegates, with short addresses and consultation concerning Brotherhood work.

8 P. M.—Final Service. Church of the Epiphany, 15th and Chestnut sts. Four Addresses, by speakers to be selected.

LOCAL COMMITTEES.

Finance:—G. Harry Davis, St. Luke's, Germantown; John E. Baird, Nativity; Edmund A. Souder, St. Mary's; Samuel Houston, St. Martin's-in-the-Fields; J. G. R. McElroy, St. James'. *Programme and Arrangements*:—The Rev. Edgar Cope, St. Simeon's; Chas. S. L. Tingley, Ascension; the Rev. Herman L. Duhring, All Saints'. *Hospitality*:—Elliston J. Perot, St. Peter's, Germantown; Frederick R. Case, Secretary, Epiphany; Wm. R. Young, St. Peter's, Germantown; Robt. Markley, St. Mark's, Frankford; Wm. S. Neill, Holy Apostles'; A. Thompson, Resurrection; John B. Love, Epiphany; F. L. Weidener St. Luke's, Germantown. *Transportation*—Geo. C. Gillespie, Epiphany.

Those desiring further information as to transportation, hospitality, or other local matters, should address the secretary, Mr. Case, P. O. Box 482, Philadelphia. Matters relating to the convention should be addressed to C. H. Putnam, assistant secretary, 47 Lafayette Place, New York.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The Rev. H. L. C. Braddon writes: Permit me to make an explanation as to a seeming inaccuracy in statistics given in the issue of THE LIVING CHURCH of Aug. 6. It was my intention to show that the diocese of Delaware had not *sadly changed* since the consecration of our present Bishop; the report of the two convention years of 1888-9 and 1889-90 covering the period of his episcopate, together, shew a larger increase, in every way, than any other convention report as far back as 1883.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

SAGINAW.—The first meeting of the Saginaw Clericus after vacation will be held in St. Paul's parish, the Rev. Isaac Barr, rector, on Monday, Sept. 1st. The Rev. Dr. Babbitt will review a recent book and the Rev. O. E. Fuller will read an essay on "The Spiritual Body."

Clergy are getting back from their vacations, and the wheels of parochial activity begin to turn. Mrs. Adams, diocesan president of the Woman's Auxiliary, will organize branches of the work in St. John's parish on the evening of Oct. 7th, at Calvary church at 2 o'clock of same day, at St. Paul's and All Saints', East Side, the next day.

All Saints' church was sold last May by the sheriff to a Mr. Seligman, a Jewish gentleman, who still holds the title. The parish has been offered their church free of incumbrance for $6,089. At a recent vestry meeting it was resolved, in view of the overwhelming debt of the parish, to ask the Rev. Dr. Babbitt, of St. John's church, West Side, to take charge of the parish, as a mission of St John's, for five years. All Saints' agrees to pay an assistant of St. John's and furnish him a rectory, and he will do his work in their parish, the Rev. Dr. Babbitt to have charge of the finances of the parish, and general control of its affairs. He has consented to take such charge provided All Saints' will at once raise $2,000 to reduce the debt to a mortgageable figure. The parish is now at work to get this amount. Unless they succeed by October their church edifice is lost to them, and the Church in Saginaw and the Valley will suffer great injury. They are a poor people, and have been greatly tried and chastened by their troubles, and it will be a hard blow to them if they must lose their church and all. Two thousand dollars must be forthcoming by October 1st.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

Summary of parochial reports: Families, 17,717; whole number of individuals, 52,972; Baptisms—infants, 1,838, adults, 506, total, 2,344; communicants, whole number registered, 24,887; marriages, 630; burials, 1,624; Sunday school teachers, 1,953, scholars, 16,596; grand total of contributions, $501,428 33.

JERUSALEM BISHOPRIC MISSION FUND.

This fund deals with work under the bishop's personal charge, whether outside the lines of missionary societies, or auxiliary to them. Its operations extend over Palestine, Syria, Egypt, and Cyprus. There are three separate branches of such work, Anglican Chaplaincies, Jewish missionary work, and friendly intercourse with the Churches of the east. To give merely one instance of each:

1. *Anglican Chaplaincies.* Several are formed or in course of formation. These generally include either missionary or educational work; often both. An instance may be given in the chaplaincy of Beyrout. This is the only post occupied by the Anglican Church in Syria, if the Jewish mission at Damascus is excepted. A chaplain is provided by the fund, on a stipend of £250. A house is taken for the chaplaincy, large enough to offer a room capable of holding a congregation of 80 persons, until a church can be built. The room is suitably furnished, and fitted as a chapel in which daily services are held. During the summer months the chaplaincy is removed to the Lebanon, as the congregation migrates thither. This entails a second house of similar character. The work in the Lebanon is most important; it is difficult to over-rate the value of this chaplaincy to English-speaking people in Syria. Attaching to the chaplaincy is a Jewish curacy, the cost of which is at present £130, but it ought to be greatly extended as there is a large Jewish population. This also includes a house for classes and enquirers. All this falls upon the fund except that the London "Parochial Missions to the Jews Fund" grants £25 to the Jewish work, and about £30 is raised by offertory for house rent. Current church expenses are also provided locally. Grants are also made by this fund to other chaplaincies, the whole cost of which is not laid upon it. And further grants are made to schools, and also to Mahommedan missionary work.

2. *Jewish Work.* The prospects and dimensions of this work are infinite. In 1841 there were 8,000 Jews in Palestine; in 1883, 20,000, of whom 8,000 were in Jerusalem; in 1890 there are at least 70,000 of whom 33 000 are at Jerusalem. Their present attitude towards Christianity is greatly softened, especially towards Christianity as represented by the Anglican Church, which never persecutes Jews. The Greek Patriarch declares that the Jewish Missions of the Anglican Church have his sympathy and "blessing," his Church being unable to undertake such missions within the Turkish Empire.

Not to specialize work in connection with Anglican societies, in addition to the Jewish curacy at Beyrout, the Bishop's Fund has just opened work at Cairo, to which singular promise attaches. There are said to be 25,000 Jews at Cairo, the opportunity is of unique interest, but it will be costly. A house has been taken, affording rooms for classes and for a school, and also for a chapel. The staff consists of a clergyman and his wife, and a trained English lady as nurse, and for medical work; with a Jewish assistant teacher. The Bishop's "Home for Jewesses" at Jerusalem, is also entirely dependent on this fund. It has been opended since January, 1889; and has been very useful, and fairly successful; several Baptisms have taken place from it. It is under two trained English ladies, for whom "all" is found except stipend, which they do not demand, having means of their own, and one of them subscribes largely to the general expenses. Young Jewish girls, too old for school, are received and trained industrially. It also receives and trains young Jewish widows, or wives whose husbands have left them for work elsewhere; or divorced them (the writing of divorcement is as ready as in our Lord's day) for their leaning towards Christianity. This is the only institution of the kind open in Jerusalem, and it is useful to local missionary work, as well as to the work in the Bishop's own charge, as an auxiliary home. Its annual cost is roughly £300.

3. *The Churches of the East.* Our intercourse with these sisters of the Church Catholic is most encouraging. Its aim may be expressed in the words of the Greek Patriarch of Jerusalem: "Here in Jerusalem where our Lord breathed His prayer and will that His Churches should be one in Him, we ought to labor to that end; looking at points of common faith, laying aside points of difference." He said lately: "I wish it to be understood that I am not only one who has sentiments and theories with regard to reunion; I wish to be known hereafter as one who *worked personally* towards it." He also said: "It must not be supposed that I am alone in this view; all my bishops are with me." The Patriarch of Alexandria speaks with equal distinctness. And with regard to other Churches of the East, out of communion at present with the Orthodox Greek Church of the four Eastern Patriarchates, there is the same feeling. Syrian and Coptic bishops speak to the same point; and notably the Armenian Patriarch (who speaks English well) with his bishops takes the same line. It may be, in course of time, one of the happy prospects of the Anglican Church thus (as she has been sometimes happily termed "The Church of the Reconciliation") to be allowed to offer kindly offices of mediation between those now severed less by points of faith than by other considerations. They have been as sisters in the maintenance of Christ's truth in the face of the oppression of the infidel through long centuries of darkness. And time has obliterated the lines of ancient history in many cases, whilst doctrines of common acceptance rise into more rightful prominence. The cordial and friendly feeling of the Patriarch of Jerusalem (who, it must be remembered, at the time of the revival of the Jerusalem Bishopric, urged his invitation for a representative Anglican bishop, with headquarters at Jerusalem) should be as cordially met. There are many ways in which the Anglican Church may aid renovation and progress of Church life, without interference: and I have called for three or four clergy (they must also attach to this fund), who living together will give themselves to the study of Eastern liturgies and theology and to helping to train students. The work of the Anglican Church here in the interests of reunion thus calls for *outlay*. It is not a matter for prayer and sympathy only.

G. F. POPHAM BLYTH,
Anglican Bishop in Jerusalem and the East.

Jerusalem, May 30, 1890.

LETTERS TO THE EDITOR.

CONFUSION OF TITLES.

To the Editor of The Living Church:

I see by your editorial columns that you speak of "The American Church Sunday School Magazine," as the magazine of "The American Church Sunday School Institute." That the titles are similar is true; but they have no connection whatever, as the Rev. Herman L. Duhring of the Institute desires me to say. The magazine is for the most part, if not entirely, the property of the Rev. W. F. C. Morsell, who makes arrangements for its contributors and is responsible to himself alone.

The Rev. Herman L. Duhring is the secretary of the American Church Sunday Institute and corresponding secretary of the Sunday School Association of the diocese of Pennsylvania.

T. WILLIAM DAVIDSON.

Philadelphia, Aug. 30, 1890.

WHOSE FAULT IS IT?

To the Editor of The Living Church:

The Kensington Churchman is responsible for the following: "A case of extraordinary ignorance of the Church's ordinances came under our notice in Notting-hill this week. A woman on being asked if she would like to become a candidate for Confirmation, answered: 'Yes, I should like to be confirmed again; I have only been confirmed once, and that was before my marriage.'"

The foregoing I find in an English Church paper, and it reminds me of several others somewhat similar. I once saw a Church official amazed to find out that the Sundays were not included in the forty days of Lent. I was once asked by the wife of a judge how we knew that the Saviour was born on Easter? I once heard a Church communicant remark of a Congregational minister that, as the minister "was an Englishman," he "would not have to be re-ordained," if he should "come into our Church." This communicant evidently confounded English soil with English orders! A Normal School teacher once said to me of a cleric who, in her opinion, read very badly, that she supposed that was "the way he took to keep the people from understanding the Bible," as she "had always heard that the Episcopal Church did not believe in giving the Scriptures to the people." A lady once remarked that it was no wonder that our clergy wrote such good sermons, since they all had so many bishops to help them. Another once said in my presence that she understood that our rectors all "had to send their sermons once a year to the bishop;" she evidently had heard of the annual report, but clearly did not know the items expected to be contained in it. I once asked an educated lady of 25 the names of the four Evangelists, and she could not tell them. A Church lady once said to another of my acquaintance, "Keeble, Keeble, who was he? I never heard of him." Another once remarked that they were getting together quite "a nice-looking congregation for a parish church." A very dear friend of mine was once spoken of as "being now in Gehenna;" the speaker had heard of that and of Hades and meant the latter I knew very well.

L.

"DURING THE ANTHEM."

To the Editor of The Living Church:

Mr. Harrington, in your issue of August 23d, refers to a custom very irreverent and common in this country, *i.e.*, sitting during the singing of the anthem, and refers with sarcastic humor to the possibility of the custom being of English origin. Now, Sir, I have sung in the Church of England, in different parts of that island for several years, and consequently have taken part in a good many anthems, but I have never known a congregation to sit during the rendering of the anthem. Episcopalians in this country need a great deal of teaching with regard to reverence; and not a few of the clergy need it. In England, Churchmen and Dissenters alike, whether it be sacred or secular concerts, will rise at the opening chords of the "Hallelujah Chorus," the greatest anthem to Almighty God. I was one of an audience of three or four thousand in this city last May, when the "Hallelujah Chorus" was given at a concert, and I believe I was the only one standing.

HUGH WILLIAMSON.

Salt Lake City, Utah.

"DAUGHTERS OF THE KING" AND "KING'S DAUGHTERS."

To the Editor of The Living Church:

These organizations which seem to be making progress in Christian work have, no doubt, an excellent object in view, but why are they called King's Daughters? Is not every Christian woman a daughter of her Heavenly King; baptized in the Faith; signed with the sign of the Cross; confirmed by apostolic hands; a partaker of the Lord's Supper; feeding on Him by faith and in every way and walk in life, acknowledging her King and Captain of her salvation; is she not also a King's daughter? Without inveighing against any charitable work done by guilds or societies, there is room for a protest against any organization save that of the Church, using the title of King's Daughters or King's Sons, since every Christian is one or the other, and it seems like a denial of Baptismal and Confirmation vows to join another organization in order to become a son or daughter of their King. Should it not rather be that every Christian is a true child of God and His faithful soldier, fighting under the banner of the Cross against the world, the flesh, and the devil?

R.

THE ATTACK ON FATHER HALL.

To the Editor of The Living Church:

In the August number of *The Catholic Champion*, is an article by the editor entitled "Strict Loyalty," a subject upon which by the way he would do well to examine himself. It seems that the proposition of the Church Unity Society to issue a series of papers upon Church Unity, has unduly excited this belligerent editor, and he takes the opportunity to criticise before they are written, each of the four papers. Rather an anomalous proceeding, one would think!

He evidently does not hold either of the four able and loyal men in very high esteem, and with his prophetic eye he predicts the failure of each. With a flippant tone, he speaks of the harmlessness of Bishop Thompson's "eloquent and attractive periods," of Bishop Huntington's "clever and affectionate pleading," and while he

admits that what Bishop Seymour may say will be well said, yet *cui bono* is his complaint of all.

The force and fire of the article are expended upon the fourth writer, the Rev. A. C. A. Hall, calling in question his loyalty to the Church and grossly misrepresenting him. The whole tone of the article is so unjust and un-Christian, it is a grief and surprise to us.

It seems to me that such an unprovoked attack as this, while its victim is in England, ought not to be passed over in silence; that in justice to Father Hall, some one who knows how loyal he is through and through, to God and to the Church, how distinct and faithful in all his teaching of Church doctrine, how outspoken in declaring the whole truth, and how "profound, sincere, and devout" a Biblical student he is, ought to make some reply.

The Catholic Champion's opening remark to his prophetic utterance is: "It is dangerous to prophesy." Yet he courts the danger, and proceeds to tell what Father Hall's treatment of the subject will be, and to deduce from it the most absurd conclusions, which he asserts are its "logical consequences." He does this with as much confidence as if he had received the proof sheets, and concludes with a pitiful sarcasm, which will recoil upon himself in ten-fold force. It is in sufficiently bad taste at any time to let personal prejudice interfere with a just and candid criticism, but in such an assault as this, without reason, without the slightest provocation, there is something inexpressibly painful.

E. M. F.

Boston, Aug. 24.

VESTRYMEN SHOULD BE COMMUNICANTS.

To the Editor of The Living Church:

The diocese of Western Michigan has had under consideration an amendment to its canons, requiring the wardens and vestry of every parish to be regular communicants. (Not less than five nor more than ten men.) That vestrymen should be communicants seems right and proper to be required in every diocese; and yet, for the sake of expediency, in some dioceses it is not required. It not unfrequently happens that vestries are composed almost wholly of non-communicants, some of them not even baptized, many of them only occasional attendants at Church service.

We hail with pleasure a reform in this matter as proposed in Western Michigan.

1st. Even men of the world will respect our consistency; in any organized society it is proper that only full members should be eligible as officers. So long as the Church, a spiritual body, chooses men professedly of the world as its officers, the tendency is to bring the Church into contempt before the world.

2nd. That the parish business should be conducted in accordance with Christian principles, and in harmony with the spiritual work of the Church, is more probable where vestrymen are all communicants, than where a majority, or even a minority, are non-communicants.

3rd. On account of the power entrusted to a vestry in choosing a rector for the parish, it is highly important that the vestry shoulbe d composed of men who are decidedly Christian in character, not men of the world who naturally look on Church affairs from a mere worldly standpoint.

The Church of Christ is a divine institution; the ministry is a sacred calling ordained of God. To that holy office men have been consecrated for a life service. The character of the work, the preaching of God's Word, the administration of holy sacraments, the care of souls in the pastoral relation, is too solemn and sacred to allow that work to be influenced, much less to be controlled, by worldly men.

And yet, under the present condition of our vestry system, non-communicants may virtually say by whom, when, where, the Gospel shall be preached. Vestries, like other bodies who have the power to choose an officer, naturally feel that they have a right to control that officer when chosen. As a result in many cases, the spiritual work of the Church is hampered.

Let it be required by canon in every diocese, that all vestrymen shall be regular communicants; it may then reasonably be hoped that a better spirit will prevail.

Many parishes, however, by such a rule, would be unable to have a vestry, because of a want of male communicants. But if so, let it be so. Let the feeble parishes, found in many a diocese, be organized as mission stations, under the direct control of the bishop of the diocese, and much more efficient work will be accomplished. Why should congregations unable to guarantee a proper support to a clergyman, and lacking a suitable number of regular communicants to act as parish officers, still be allowed all the rights of a parish? It is unjust to the missionary board which furnishes the means, and unjust to the clergyman who is thus perchance placed at the mercy of godless men.

Our bishops in many ceases, exercise a strong personal influence over such congregations; but bishops ought to rule, not by the mere power of personal influence, but in their official right. We hope for the day when all vestrymen shall be regular communicants of the Church.

D. A. S.

HAVE THE LAITY NO PROTECTION?

To the Editor of the Living Church:

The object of civil law is the protection and safety of the State. The object of ecclesiastical law is the protection and well-being of the Church. In either case, when law is openly set at naught and defied with impunity, and the authorities make no attempt to enforce it, the result is anarchy, political or ecclesiastical, as the case may be—in other words the destruction of all social or ecclesiastical order. Now the Church has laws, (passed by the laity as well as the clergy in General Convention) to protect the congregations of the Church against the intrusion of false or incompetent teachers, in the season of Lent as well as at other times. These laws from the inherent imperfection of all laws, may not always secure the desired result, but they do all that can be done to effect their object, and to guard every point, that no incompetent man become one of the authorized teachers of this Church.

Let me recount (at the risk of being tedious) some of these wise precautions. Any person seeking the ministry is first to consult his pastor, and if encouraged by him shall give notice to the bishop of his intention, and state sundry particulars of his case to him. He must then apply to the standing committee of the diocese for a recommendation to the bishop for admission as a candidate, and shall lay before the committee a carefully drawn certificate of character, signed by the rector and a majority of the vestry of the parish, duly convened, or by one presbyter and four communicants of the Church. The standing committee may then recommend him to the bishop for admission as a candidate for holy orders. Upon the receipt of a proper certificate from the standing committee, the bishop shall require the postulant to declare his intention whether he becomes a candidate for deacon's or priest's orders. If the latter, he must lay before the bishop a satisfactory diploma or other evidence that he is a graduate in arts of some college or university; or, if not, he shall be examined (as required by canon), as a candidate for the priesthood. The bishop then, after personal conference, admits him to be a candidate for priest's orders. Before ordination, he must pass three examinations, before two examining chaplains, on three separate days, read three sermons before them, and submit six others for their inspection.

He cannot be ordained deacon unless he be recommended by the standing committee of the diocese to which he belongs, and to secure such a recommendation, the candidate must produce testimonials from the minister and vestry of the parish in which he is a member, or from at least twelve respectable members of the Church, testifying to his piety, good morals, and orderly conduct for the three years last past, "and that he has not, so far as we know or believe, written, taught, or held, anything contrary to the doctrine or discipline of the Protestant Episcopal Church."

For priest's orders, further testimonials of like nature are required; and, then, having first given a written notice of faith and obedience, when duly ordained by the bishop, he is a solid minister of the Church, entitled to administer the sacraments and to instruct her people.

Besides all this careful and elaborate machinery to protect the lay people from false and incompetent teachers, the Church has a special canon, Title I: Canon 13.

"No minister in charge of any congregation of this Church, or in case of vacancy or absence, no churchwarden, vestryman, or trustee of the congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church. Provided that nothing herein shall be so construed as to forbid communicants of the Church to act as lay readers.

The lay readers, themselves, are under their own strict rules. The meaning of "officiate" in the canon is obvious from its plain intent, as far less harm would result from an unfit person reading the service, than from his personal teaching; as well as from the meaning of the words "official," acting by virtue of office; "officiate," to perform an office for another—preaching being a part of the minister's office.

Such is the law or discipline of the Church which, at the most solemn moment of his life, every priest pledges himself to "minister as this Church has received the same."

ENQUIRER.

A LAWFUL MINISTRY.

To the Editor of The Living Church:

Article XXIII reads: "It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard."

This Article is re-inforced by Canon XIII, which reads:

"No minister in charge of any congregation of this church, or, in case of vacancy or absence, no church wardens, vestrymen, or trustees of the congregation shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church, provided that nothing herein shall be so construed as to forbid communicants of the Church to act as lay readers.

Article XXIII is one of the Thirty-nine Articles of the English Church, which were adopted by the American Church, and stand somewhat in the light of laws. Canon XIII is one of the laws of the Church, and as can be seen has an intimate bearing on the subject of the foregoing article.

There are some persons in and out of the Church who are not in sympathy with what they term the exclusiveness, or as some characterize it, the uncharitableness of the Church in not allowing ministers of other religious bodies to officiate in our churches or occupy our pulpits. They say the Church claims breadth, and this to them savors of narrowness.

Those who entertain this opinion argue that preachers of the Gospel in other religious bodies are working for the cause of Christ, and should therefore be recognized as his ambassadors. This reasoning seems plausible, but as an opinion to be of value should be based upon all the information to be had on the subject, let us see if a careful examination will not show the Church to be reasonable and right in her position.

Law is the basis of all government, and laws are made in this country by bodies composed of the chosen representatives of the people; every safeguard provided that could well be devised for the proper security and welfare of the governed. So it is with the Church; her laws have been made in the past, on the same basis, by councils composed of holy men representing all shades of opinion, and it is fair to presume they come to us with the strongest warrants. Because a law may jected to by some, it is not necessarily bad. In the case of this one, where objection is made, it comes from either those outside the Church, or those who have given the subject litt e thought, or else have considered it in a one-sided way. Now as the Church avoids as far as possible unnecessary laws, but has enacted this one after mature deliberation, there must have been strong reasons for its enactment. What were they? In other words, what was the necessity for this law? In answering this we are led to a consideration of one of the fundamental features of the Church, to no less a question than the authority given by Christ to His Apostles. The language of Christ as quoted by St. Matthew, is: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, Lo, I am with you alway, even unto the end of the world." St. Mark quotes: "Go ye into all the world, and preach the Gospel to every creature." St. Luke quotes: "And that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." St. John quotes: "As my Father hath sent me, even so send I you. And when He had said this, He breathed on them and saith unto them, Receive ye the Holy Ghost."

It will be seen from the language of Christ as quoted by the four Evangelists, that there was an intention on His part to convey authority, and that authority was not conveyed simply to them as individuals and at their death to cease. The language cannot be mistaken, for He says: "I am with you alway, even unto the end of the world," evidently referring to them and their successors in His Church. The Evangelists further tell us that Christ ordained twelve from among His disciples, and called them Apostles, that He might send them forth to preach. Here was the organized ministry of the Church, ordained by Christ Himself. Is it not reasonable to suppose that the care he took in selecting His ministry He expected they would take in selecting their successors? If this rule is fairly applied, does it not warrant us in carefully guarding this entrance to the ministry of the Church, and can the Church be reasonably charged with an un-Christian spirit when she enacts a law to protect this God-given ministry.

J. T.

Richmond, Va.

LAY HELP IN THE CHURCH.

To the Editor of The Living Church:

I know of no subject to day of greater importance to the Church than the proper and best solution of the question: "How shall the Church best utilize the services of her laity?"

It will, I presume, be readily granted that the laity, because of their closer and freer contact with one another, know better their own shortcomings and needs than do the clergy; and, if this be true, why should not the priests of the Church use the laity to reach the laity?

As a layman, I am as jealous of the proper reverence of the functions of the priesthood as any priest of the Church possibly can be. And with these high and holy functions the laity have not, and cannot have anything to do; and under a proper organization, for the greater usefulness of the laity, the lines defining their duties should be so distinctly drawn that they should no more assume the duties of the priest, than the priest would assume the duties peculiar to the bishop.

My observations have led me to the conclusion that there are in almost every parish from one, to four or more, intelligent laymen, who could be utilized as lay readers by license of the bishop, under the immediate direction of the priest. Suppose a

parish having three such laymen, authorized to assist the clergyman; he could call his lay readers together at least once a week, oftener if needful, for prayer, instruction, and consultation; the parish is divided into three districts, a series of weekly or fortnightly meetings might be arranged for each district, presided over by one of the three lay readers alternately, the priest being present as a hearer and adviser when practicable. A system of visitation is arranged for the lay readers, and they, by virtue of coming so closely in contact with the people, are enabled to give to the rector valuable information and assistance; while they could also be used, as already provided for, in rendering the services of the Church, and in the missionary operations of the parish.

Do I hear some young rector say: "I would like to find just such laymen as you have described?" my reply is: You will not find them floating upon the surface, for our Church has too long ignored and neglected the use of her laity. The denominations around us are wiser in this respect than we have been. The Methodists have their class-meetings, where the laity find work, and from which, I presume, thousands of their ministers received the idea of becoming clergymen. The Presbyterians have their deacons, laymen, who visit from house to house and hold prayer-meetings, while our laity who, as a rule, are certainly as intelligent as the laity of either of the organizations referred to, are permitted to do—what?

Should it be thought a thing incredible for a devout layman to exhort his fellow-Churchmen to greater holiness of life, to greater self-sacrifice, to greater work for the extension of Christ's Church?

The cry goes up almost incessantly for laborers in the Lord's vineyard. If the Church would only utilize the laity in some such manner as I have suggested, the number of the laborers would be increased almost indefinitely, and many, many, of our young men would be led through this general work of the Church, to the higher and more important office of the priesthood.

LAYMAN.

SEWING SCHOOLS.

To the Editor of The Living Church:

The issue of Aug. 9th contains a question about sewing schools, and, as I have been a matron of one, a few suggestions may be useful.

It is well to begin about Oct. 1st and continue till April or May. Children flock to sewing school during unpleasant days, and the teachers must never, if possible, be absent, no matter how severe the weather. Of that be assured at the outset. I was always ready to receive the first, no matter how early, for the session was in full operation from 3 to 4 p. m. As soon as a sufficient number had assembled, I taught them to sing, repeating the words, verse by verse, till all could sing them perfectly. Sewing schools are very popular with mission people, who flock to such gatherings from curiosity sometimes, as well as from better motives. Among these the thrifty German element predominates, and as they are anxious to learn to sew, and fond of music, they are easily instructed. Although our sewing school belonged to our parish church, very few of our Sunday scholars would attend regularly, nor were they so respectful and attentive as the mission children.

My assistant, who prepared the work with great exactness during the week previous, placed upon each bench a paper box in which work, needles, thimbles, thread, and record book, and pencil, were kept. By sewing labels to each garment we were enabled to keep a perfect account of skill and progress. Nearly all the teachers were very prompt when the bell was struck at 3 o'clock, and in five minutes every child could be at work. The inevitable patch-work was the foundation, till material for garments could be purchased. Half-worn cotton sheets were donated for handkerchiefs, for the popularity of this work was surprising. A child would patiently and perseveringly hem one, because for a small amount she could buy it for her own use, and if our supply of cloth gave out I bought a thin cambric cloth, and always disposed of it very easily. All purchases were made from the children's pennies, which nine out of ten gave willingly. We always opened with over a hundred, and our average was ninety, except when the weather was very pleasant, when forty, fifty, or sixty, were all we could depend upon.

We bought calico remnants for aprons and dresses. Under-garments were given out when desired, and one teacher taught her children to mend stockings. The school was not only self-supporting, financially, but towards the last, funds were laid aside for rewards for the deserving, and a little entertainment for all. One year we had four graduates who received public notice from the pastor, and were promoted as teachers the next year. At one time we distributed plants to all the regular scholars, intending to teach the children how to care for plants.

Reading aloud was seldom practised; the time was too short, and the frequent demands for assistance and instruction made this impracticable. Sometimes we sang some familiar song.

Every child was given a ticket, and with these the garments could be purchased. The time required to complete a garment would more than suffice to pay for it, as none but dresses cost more than ten tickets. The money for the calico was gladly sent by the parents of those who learned to make their own dresses.

When the bell struck for closing exercises, five minutes sufficed for boxes to be put in order. The number in attendance and the collection raised was always announced to the children, and if our pastor was not present, I would repeat with the children the Creed and the Lord's Prayer, and read the Collect for the week, and one or two simple ones in addition, and play for them to sing. A more orderly, attentive, little congregation is seldom found. To avoid confusion in leaving the parish building, I played a simple march, calling off the classes in turn as fast as the little ones could be safely led down the stairs.

X.

THE CLEANSING OF THE TEN.

BY WILLIAM B. CHISHOLM.

E'en as they further journeyed they were
cleansed;
And yet the single stranger grateful proved,
The one Samaritan of all the band
Who, as he felt youth's glow and blithesome
ness
In his long feeble frame, turned back and gave
Glory to God with loud and cheerful voice.
E'en they who of the temple's gifts have shared
From infant days; who round its holy aisles,
Its cedared arches and its rose-crowned font,
Its chancel richly tapestried, its stall
With green leaves twined at solemn Paschal
feast
Or rimmed with stars as on the manger's
night
The story of the young Messiah calls,
In yon high choral antiphons along
The golden-fretted architraves—e'en these
May faithless turn from healing streams away,
Deaf to the Voice that heals; the stranger leaps
Into the glad air jubilant with praise
When Christ His wand of healing doth upraise.

Fourteenth Sunday after Trinity, 1890.

ORGANIZATION AND OPPORTUNITY.

BY THE REV. GEO. R. VAN DE WATER, D.D.

The Church people throughout this country ought to know certain things, which I feel it is my duty to tell them. Those who read English Church papers know how prominently the subject of Lay Brotherhoods has been brought before the public. Clergymen and Churchmen of every school of thought seem to have been rivaling one another in saying favorable things concerning the immediate need of consecrated laymen in the work of the Church, and the desirableness of organizing such workers into some practical, efficient brotherhood.

Our Church in this country seems to have gone ahead of the mother Church on this subject. Recognizing the need of laymen who will give themselves entirely to the service of Christ and His Church in a wholly surrendered and dedicated life, the Spirit has indicated to a few men the will of God, and quietly, very unostentatiously, these few men have organized themselves into a community known as "The Order of the Brothers of Nazareth." From the beginning about three years ago unto this present moment, the order has been under the protection and the benediction of the Bishop of New York. Their first work was the convalescent home in East One Hundred and Twentieth Street. When the present writer assumed the rectorship of a church in this vicinity, he became acquainted with the Brothers and their work. The time of his rectorship and their corporate existence is synchronous. Having watched the laborers, and seen the results of their efforts, I desire to say with outspoken frankness, and without a reservation, that a more devoted set of men cannot be found in any Church than are these lay Brothers. Their presence in a parish is a blessing. To have them live in a community is a constant and faithful preaching of the Gospel of love and mercy. Theirs is a life of labor and prayer. They emulate only the virtues of monastic life, and monastic life certainly has some virtues, and by constant labor for others they avoid, so far as I can see, all the abuses of the monastic life. Nothing like selfish gratification, personal indulgence, or even individual submersion into continued meditation, is known among these men. They do nothing but pray and work, and are the happiest band of men I have ever seen. Brother Gilbert, the Superior of the order, spent seven years preparing for this work, to which, without any doubt he has a divine vocation.

I wish to emphasize that, speaking from personal knowledge, there is in this organization a most conscientious loyalty to the principles of this Church, a most ardent and enthusiastic devotion to its chief officer, the Bishop who is over them in the Lord, a healthful tone to both private and public devotions, in short there is a reality to the life led, and the work done, by the Order of the Brothers of Nazareth, that compels admiration from those outside of the Church, and wherever known by those of the Church, elicits unbounded praise. An old man who had led a hard life said to me, with tears of gratitude running down his cheeks: "These Brothers have taught me who Jesus is, and to Brother Gilbert I owe the salvation of my soul." I have reason to believe, in fact I know, that this is but one of a number so influenced by the honest lives hid with Christ in God, that these Brothers live.

One may say: Why these words at this time? My answer is: The time has come when God plainly indicates that the scope of the work of these consecrated men shall be enlarged. Everything they have attempted to do has been richly blessed and largely successful. While our English brethren are talking about having an order of consecrated laymen, we *have* an order, a successful one, wholly endorsed in all its work by the Bishop of New York. It is an order, thoroughly established upon righteous principles, tested by experience, all ready to receive into it membership well approved and devoted laymen, and to put its hands to any work those hands can find to do.

The need of the hour is a suitable foundation, a *locum* where may be permanently established the following works:

a. A home for convalescent men and boys.

b. A home for chronic cases not necessarily incurable.

c. A home for inebriates. There is greatest need for such a home under proper Church influences. We have men among us afflicted with dipsomania, who cannot be influenced for good where the religious services are conducted on the inversion of the apostolic order which prescribes grace before mercy and peace.

d. An industrial school for boys from twelve years old and upward.

All our orphanages turn boys out at fourteen. What a city to turn boys loose into at fourteen!

The Lord, in this hour of need, has sent a kindly disposed friend who says: "For the first of these objects I will give six thousand dollars when the land is secured."

We have the organization, and *here* we have the opportunity; may we have faith enough and earnestness enough in this Church to approve the organization, and embrace the opportunity!

A rare chance to secure an estate near the city of New York, with some buildings already erected upon it has been brought to our notice.

The Bishop knows all about it and is anxious to secure it. In our despair at the thought of losing the chance, we do our little in bringing to the attention of our Church people the circumstances of the case.

Twelve thousand dollars if raised at once can effect the purchase of this valuable property, The grounds with their buildings have cost double this amount, and were it not that the property is already partly connected with the Church's interests, we could not secure it at so small a cost.

Are there not laymen in our Church who cannot themselves engage in work for Christ, who yet love Christ enough to give the opportunity for work to devoted men who crave it? These Brothers of Nazareth ask nothing from the Church but their support, and they even limit this to shelter, food, and clothing. They do not even seek corporate aggrandizement. They are anxious that all property shall be vested in a board of trustees to be held for the Church in the diocese. They merely ask that their wealthy brothers give them a chance to work for the Church.

If this work is started on a permanent foundation, the time is not far distant when this order will be able to supply members for work in the slums of the city, work under the direction of a parish priest, and by this means, solve the problem of caring for neglected masses in the lower districts of our metropolis.

Finally, may I presume to lift my voice, and appeal to my Church brothers throughout the land, especially to my Church brothers who have had their opportunity to amass wealth, and have amassed it, to give to these consecrated Nazareth Brothers the opportunity they seek; being poor themselves they seek to make many rich with the riches of Christ Jesus. Let us keep them!

The Living Church.

Chicago, Saturday, Sept. 6, 1890.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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IN accordance with Catholic usage, as declared by the House of Bishops in 1886, the Lambeth Conference in 1888 spoke as follows: "The bishops assembled in this Conference declare that the use of unfermented juice of the grape, or any other liquid than true wine, diluted or undiluted, as the element in the administration of the cup in the Holy Communion, is unwarranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church."

BY recent legislation of Congress, the lottery, as a national institution for gambling, is doomed. It may be, and doubtless will be, carried on in New Orleans on a small scale, but how long it may survive, even there, after it becomes unable to bribe the conscience of the State on account of its diminished revenues, we cannot conjecture. Vices, like weeds, are hard to kill, and gambling, in one form and another, is the Canada thistle of the body politic. Perhaps it can never be entirely eradicated.

As relating to this subject, the report of the committee of the York Convocation, recently published, is worthy of note. It shows that, in England, betting and gambling are very prevalent and on the increase, among all classes, from the highest to the lowest. Indeed, it is from the example of the aristocracy that a sort of respectability is given to this national vice, and the practice of it is made popular. *The Church Times*, commenting on this, says: "The consequences are numerous and evident. Men lose their money, character, welfare, and moral tone; crime, drunkenness, impurity, wrecked homes, and the ruin of legitimate sports follow in swift succession, and make up a ghastly tale for this most Christian nation to contemplate."

IT is not possible, perhaps, to make any estimate of the comparative evil, as between the two deadly vices of gambling and intemperance, which will be conclusive. The report to which we have referred says that the one is as much a source of crime as the other; the one leads to the other, or sometimes takes the place of the other; the one is mental intoxication, the other is physical; both are degrading to the moral, and ruinous to the physical, nature. Both are as destructive of social and political integrity, as of moral and physical well-being. While the attention of philanthropists is directed solely to the extirpation of intemperance in one form, the other is blasting the life and debauching the morals of the people.

THE reform movement must be thorough and comprehensive; public opinion and social usage, as well as legislative enactment, must be arrayed against it. All forms of gambling, betting, newspaper "guessing," raffling, even trivial stakes in games of chance, must be abstained from by all who deprecate the vice in its more dangerous development. The reform must begin at the top. "Respectable" men and women must cease to bet and to gamble in a small way, "just for the fun of it," if they would help to save our civilization from the ruin to which the legalized lottery is the open door; and not the least among reforms that are needed to save us from being a nation of gamblers, even while the mails are closed to lotteries, is reform of the stock-exchange and the board of trade, where business has largely degenerated into betting and gambling in "futures."

The Standard of the Cross recently quoted the account given by our New York correspondent of the Ascension Day service in Trinity church, New York, and proceeded to moralize at length upon it as the outcome of the Catholic movement as understood by its present defenders, and inferentially by THE LIVING CHURCH.

"There is no mention of anything distinctively religious. Not a word about the worship, the instruction, the devotion of the congregation, the uplifting spirit of the occasion." The "sorrowful shades of Keble and Pusey" are invoked, (dangerously near invocation of the saints, this!) to see what the outcome of their work for the Catholic Church has been. Our first reflection upon this takes the form of a wish that those who, in papers like *The Standard of the Cross*, write up critical accounts of "ritualistic" services, would always heed for themselves the lesson which is here read to us, and take care to note the "uplifting spirit of the occasion," the character of the preaching, and the devotion of the congregation. We seem to remember many such accounts in which that side of the matter was as entirely wanting as in our correspondent's eulogistic references to the Trinity service on Ascension Day. Another reflection is found in the confidence we have—and we are sure that our readers will corroborate our assurance—that THE LIVING CHURCH is not given up to the superficial glorification of the externals of religion, to the exclusion of living questions and of vital piety. We feel assured that in our columns, if anywhere, a due proportion has been maintained, and that our constant readers are not being trained to "neglect the weightier matters of the law."

"LUX MUNDI."

GORE'S ESSAY ON THE HOLY SPIRIT AND INSPIRATION.

III.

We come now to the second part of Mr. Gore's paper, that in which he enters more particularly upon the special subject of Inspiration. It is this portion of his essay, touching a matter to the importance of which the Christian world is just at present keenly alive, that has attracted most attention and aroused the severest criticism.

The writer first insists upon the relation of the Inspiration of the Scriptures as connected with the general action of the Holy Spirit upon the Christian society and upon the individual soul. He remarks that "it is becoming more and more difficult to believe in the Bible without believing in the Church." This he illustrates by the history of the sacred canon, showing that "the apostolic writings were written as occasion required, within the Church and for the Church. They presuppose membership in it and familiarity with its traditions." No hard and fast line can be drawn between what lies within and without the canon, unless we accept the authority of the Church. In other words the operation of the Holy Spirit within the Church testifies to the operation of the same Spirit in the written Word.

He nexts treats of the doctrine of Inspiration and of its relation to criticism. Here he makes an important distinction between the character of the books as histories or records, and their character as inspired. He shows that Christianity brings with it a doctrine of Inspiration. He then enters upon a fuller consideration of what is necessarily involved in the idea of Inspiration. Here again the author is accused of failing to distinguish between the Inspiration of great writers as Æschylus or Plato, and the Inspiration of the Prophets and Apostles. It seems to us that he does so distinguish when he says that the latter was "supernatural," though it is possible that in defining this expression it is insufficient to speak of this Inspiration as being simply "more direct and intense," and of a more directly conscious character. It ought, without doubt, to be distinguished also in kind, as including something more than the exaltation of the natural faculties, namely, a positive gift over and above those powers. This, however, again may be involved in the author's subsequent remarks.

Coming to the Holy Scriptures, he finds the Inspiration of the early narratives to consist in that *special point of view* which distinguishes these records so wonderfully from all other histories. He examines the Psalms and the Prophets, and finds in them all the same point of view, and the impression created becoming ever more and more distinct and intense. "The figure of the King Messiah dawns upon their horizon with increasing definiteness of outline and characteristic, and we, with the experience of history between us and them, are sure that the correspondence of prophecy and fulfilment can be due to no other cause than that they spoke in fact the Word of the Lord." "Christ, the goal of Old Testament development, stands forth as the test and measure of its Inspiration." Then passing to the consideration of the New Testament, he decides that the Inspiration of the Apostles to write does not differ from their Inspiration to teach. "Their Inspiration is an endowment which enables men of all ages to take their teaching as representing and not misrepresenting Christ's teaching and Himself." He insists more than once upon this point, that the Inspiration of the sacred writers is a "positive endowment."

Next we encounter the pages which have more than all the rest brought a storm about the author's ears. This is his consideration of what goes by the name of the "higher criticism," and he is interpreted as admitting its most extreme claims. Another interpreta

tion of his meaning, however, has been offered by his friends. We have already remarked that the real intention of these essays is apologetic. As a writer in *The Guardian* puts it, "the object of Mr. Gore's essay is not to criticize the 'higher criticism,' but to prove that, supposing its conclusions are true, our faith is not shaken." "Let us grant, for argument's sake," he would say, "that the 'higher criticism' has proved its points; the effect on our faith is *nil*, or only to make its essentials more distinct than ever before." The strongest attack which has been made upon Mr. Gore's paper, that of Canon Liddon in his great sermon of last Advent on "The Worth of the Old Testament," does little more than prove that the former has been too sanguine, and that among the points which the Wellhausen school of critics attempt to make, there are some at least which could not be admitted without damage.

We are all more or less familiar with the chief positions of this criticism; that the Book of Genesis is compiled from various sources, that the Pentateuch was not all the work of Moses, that the Book of Leviticus is largely a later "priestly code," that the Book of Deuteronomy was a comparatively late work, that the Chronicles are an idealizing of history, that the Book of Daniel is a romance written in the Maccabeean period, that the Book of Jonah is a dramatic work, and that much more of the Bible than is commonly supposed was written or revised after the captivity. All this and much more. Thus we have again, myth, authentic narrative, romance, poem, drama, in short almost every kind of literature. We shall not attempt a review of Mr. Gore's certainly most interesting remarks upon these points, nor can we do more than allude to the bearing which, in his judgement, the "self-emptying" of the Divine Son in the Incarnation has upon our blessed Lord's testimony to the authenticity of the Old Testament record. It is upon this point in particular that Dr. Liddon takes issue with our author. Mr. Gore thinks that as that self-emptying seemed to involve the putting away of merely scientific knowledge, and in general of all secular knowledge attainable by man's natural faculties, so it may probably have involved the putting away of such merely antiquarian and historical knowledge as constitutes the proper field of criticism; that it was no part of our Lord's purpose or mission to supply a corrected knowledge of names, authors, dates, or the literary character of compositions, and that He adopts in such matters the position of His own times. What He testifies to is the fact that the Old Testament Scriptures were given by Divine inspiration and that "they are they which testify of Me." It was undoubtedly religious knowledge which He came to unfold, and in this field He was infallible. Now it is certain that a discussion of this kind trenches upon dangerous and difficult ground. There is no subject in all theology more mysterious than the *kenosis* or self-emptying of the Eternal Word in the Incarnation.

Dr. Liddon's contention is that in some instances the question of authorship, date, or the character of a composition, whether actual history or drama, is bound up inseparably with the question of Inspiration and even with the veracity of our Lord and His infallible authority as a Teacher of Divine Truth. The most definite instances are the historical character of the Book of Jonah, the authorship of Psalm cx., and the date and authorship of the Book of Daniel. In a strong sermon preached on Whitsun Day of the present year from the pulpit of St. Mary's, Oxford, on "The Inspiration of Selection," he alludes to a number of other points carrying with them, in his esteem, the condemnation of a very considerable part of the claims of criticism, though it may still be thought that his utterance is as significant for what it omits as for what includes. The chief passage is as follows:

> The action of the Holy Spirit is limited by His own attributes. He is the Spirit of Truth, not only because it is truth which He teaches, but also because He Himself is true. Therefore He cannot contradict Himself. If, for instance, He really, through the Sixth Council, pronounced Honorius a heretic, He cannot in our day have pronounced Honorius by implication to be infallible. Nor can He take into His service literary fictions which trifle with the law and the sense of truth. If it could really be shown that the addresses ascribed to Moses in Deuteronomy were the composition of a writer of the age of Josiah, who desired to secure for later legal decisions or institutions the countenance of the great lawgiver; or, that speeches attributed to David in the Book of Chronicles were never uttered by the real David at all, but only represent the opinion of a sacerdotal scribe after the Exile, as to what David, if properly instructed, would or should have said; or, that passages in Daniel, which claim to be predictions of still future events, are really a history of events which the writer himself had witnessed, and are thrown into a predictive form, in order to invigorate national enthusiasm at a critical moment by the spectacle of the imaginary fulfilment of a fictitious prophecy; or, that the discourses of our Lord, reported by St. John, are not the *ipsissima verba* of the same Son of Man Who speaks in the Synoptic Gospels, but only the voice of some Christian of the second century, or earlier, whose thought had been steeped in the Platonised Judaism of Alexandria; or, perhaps of the Apostle of Love, who, however could not distinguish clearly between his own and his Divine Master's words; or, that the sermons of St. Peter and St. Paul, in the Acts, resemble each other too closely to have been really uttered by those Apostles, and only represent a literary effort to produce ecclesiastical harmony in the sub-apostolic age; or, that the pastoral Epistles of St. Paul, although expressly claiming to be his work, were in fact composed when the struggle with Gnosticism had obliged the Church to create a more elaborate organization, and are largely due to an endeavor to procure for this organization the sanction of the great Apostle's name—if, I say, these and other such-like theories which might be mentioned, could be shown to be based on fact, it surely would be shown at the same time that the Holy Spirit could not have inspired the writings in question. He is not responsible for speeches which cultivated pagans like Thucydides or Tacitus could naturally and without scruple put into the mouths of their heroes. Those great writers had no more the divine law of truth upon their hearts and consciences than they had the divine laws of love or purity, and nothing depends upon the historical worth of those fictitious speeches of their's beyond the degree and quality of literary entertainment which we at this day may or may not derive from them. It is quite otherwise when we pass within the sacred precincts of the Canon of Scripture. If the Holy Spirit is in any degree concerned in the production of its contents, we may at least be sure that language is not used in it to produce a false impression, and that that which claims on the face of it to be history, is not really fiction in historical guise. The Book of Truth cannot belie either the laws of Truth or the Spirit and Source of Truth.

These are very admirable and weighty words. They serve at least to show what a solemn responsibility is involved in admitting the claims of modern criticism against the ancient and uniform tradition which has come down from primitive ages along with the sacred Books themselves. It is too easily forgotten that the presumption is strongly in favor of the traditional view, on principles of sound reason merely, and that we are not, as Catholic Christians, under any obligation to accept conclusions founded upon reasoning which does not take account of this presumption, but rather proceeds upon an opposite one, viz: that beliefs which have always been held are to be viewed with suspicion, and that sacred writers are always to be accounted as liars and forgers, unless the contrary can be proved beyond all possibility of doubt.

THE LATE CARDINAL NEWMAN.

The Church Times says: It is a singular fact, however, that the man who won for himself the affection and regard of the intellectual world, and for the Communion which he ultimately joined, such respect as it had not before enjoyed, should have been permitted to retire into comparative obscurity by those who have generally been quick to utilize for the advancement of their Church all the means at their disposal. Of the fear which Cardinal Newman's secession begot in the minds of many who were his fellow laborers in the revival of the Catholic life and belief in the English Church, there has been no subsequent warrant. The Oxford Movement went on uninterruptedly, as it developed from the Tractarian phase into that in which teaching became illustrated by the restored ritual of the English Church, and the academics of the University became the practical forces which have brought the Church into touch with the whole nation.

On the death of Cardinal Newman, *Church Bells* says: The incident itself caused the most profound sensation. All men who thought were moved by it—some of them so profoundly that they greatly over-estimated its importance to the Church. It was undoubtedly a great blow to her to lose so talented a son, and her influence, if he had remained faithful, might have been to-day even more widespread than it is; but Mr. Gladstone, when he placed on record his opinion that the ecclesiastical historian would probably judge the secession as a much greater event than John Wesley's "partial secession," can hardly now be said to have correctly estimated the weight of the incident. So, too, the Earl of Beaconsfield's saying that "the Anglican Church reeled under the shock" is now seen to have a good deal of hyperbole in it. Earl Russell thought that the "inexplicable event" had set the English tide rolling in the direction of Romanism, which again shows the folly of predicting "unless you know," for the English tide has been for many years rolling away from Romanism, rather than towards it, if statistics are to be believed. The truth is, that the times were exciting, men lost their heads, wavered in faith, and said many wild things, some of which have been preserved for us to wonder at, as succeeding generations will probably wonder at the foolish sayings which we will transmit to them.

After alluding to the "Apologia" as somewhat painful from the air of absolute certainty pervading it, and the evidences of superstition with which it abounds, the London *Times* says that the worst of such a charm as he exercised is that it is evanescent, and asks: Will Newman's survive in the estimation of his country? Will his books maintain it? That is a question which may be asked to-day, but which the future only can answer. Of one thing we may be sure, that the memory of his pure and noble life, untouched by worldliness, unsoured by any trace of fanaticism, will endure, and that whether Rome canonizes him or not, he will be canonized in the thoughts of pious people of many creeds in England. The saint and the poet in him will survive. "Lead, kindly Light," is already something better than a classic; the life at Littlemore and at Edgbaston will engrave itself deep in the memory of all to whom religion and lofty human character are dear.

The London *Standard* says: It was the singular lot of this great and remarkable man to attract to himself though for widely different reasons, the respect of the most opposite schools and parties, and to win the love and applause of theological antagonists who hated each other with the hatred that is a proverb. Not even his secession from the English Church, and its implied condemnation of their most cherished principles and traditions, could rob Cardinal Newman of the affections of the English High Churchmen; while their

avowed enemies, who saw in it the fulfilment of their own prophecies, could not extol too highly the honesty, the courage, and the consistency with which Newman had accepted the logical consequences of his own teaching, which others, with more timidity, had refused to recognize. This view was an unfounded one. The purity of Newman's motives, the value of the sacrifice which he made for conscience' sake, the vigor of his intellect, and the extent of his research, are indisputable. Yet it may well be doubted if, in entering the Roman Church, he was moving at the command of logic. Others remained behind, within the Anglican pale, not inferior to Newman either in singleness of purpose or in logical acuteness, and possibly his superiors in ecclesiastical and patristic learning.

The Daily News says: Keen and powerful as his style of argument was, yet even those who thought most thoroughly with him since his great change would probably admit that the very same arguments arrayed in the very same words would not have had such influence if they had come from any other than Newman. There was a poetic side to his nature which was shown in his prose work and in his conversation, as well as in his poems. He loved music, and all the arts, and flowers, and all the beautiful objects of nature, and the talk of gifted or even of intelligent men, "and even irony," as Charles Lamb puts it. Indeed, Newman was a very master of a certain kind of cold and poignant irony, which runs through his controversial writings like a shooting pain.

The Morning Post says: His singularly blameless character served to silence in some measure the reproaches of his keenest adversaries, and those who most regret the identification of his great intellect with the cause of the Church of Rome have seldom, if ever, cast a doubt upon the sincerity of the motives by which he was animated. It must be borne in mind that he has also become identified with a system of theology which has perhaps had no counterpart since the days of Aquinas and the Schoolmen. The writer of the "Apologia" is also the author of the far more intricate and argumentative work on the "Grammar of Assent." To-day it is only necessary to observe that Cardinal Newman's name will live among those of the great thinkers, whatever may be thought of his success in galvanizing the theology of the Roman Church into something like a new life by the shocks he applied to it from the batteries of dialectics.

The (N. Y.) *Churchman* says: That was a noble era in which Newman made his lamentable choice. Men's thoughts were all in confusion, and he had helped to bring them there. Truths so old as to be new to nearly every one were dragged out of their obscurity and pushed to the front, and he was their apostle and marshal. All England was in a ferment of uncertainty and strife, and he led the advance guard of radical-conservatives. Old things were passing away, old faiths and fashions were shaken, and he was the main mover in the change. Then arose the continually recurring cry, Rome or Reason, Infallible Authority or Private Judgment; and men—or some men—had to choose between the two. Such as Pusey, Keble, Robertson, Maurice, and Stanley, chose to seek truth for themselves, believing that they could honestly do it under the standards of the mother Church, accepting the privilege and duty as ordained of God, and taking therewith the risks and penalties. Newman and a swarm of followers shrank from those risks. The motive was sincere and according to their lights.

PRESBYTERIAN OVERTURES ON CHURCH UNITY.

BY RAVENSCROFT.

The reported conference between the divines of the Church and of the Presbyterian denomination, as given by the Rev. Dr. Smith, of Baltimore, representing the latter body, says that they found both these religious bodies "at agreement on the Holy Scriptures, the Nicene Creed, and the Sacraments:"—"both considered that the Episcopacy is to be referred, *not to doctrine*, but to history; that it is only a matter of discipline, and therefore an open subject not in the way of Church Unity." He further remarks that bishops exist in all Churches, only different in form, from *that of the presbyter*, to the universal Bishop of Rome.

We get little encouragement for Church Unity on the basis of such utterances. Organic unity cannot be attained upon false assumptions and principles. We are to walk in the ways, *first*, of *Truth*, and next of *Peace*. The ways of Truth are the only ways of Peace. It is vain to cry Peace, Peace! when there is no peace. It would be patching up divisions with "untempered mortar," "healing our hurt slightingly" on such false principles.

The Episcopacy is of doctrine; for it underlies the question of that holy ministry which Christ appointed in His Church. He "appointed, first, apostles," and promised to be "with them to the end of the world." Their order is, then, permanent, perpetual; still realized in the order of bishops. That "the bishops are successors of the Apostles" is the testimony of all antiquity. "The Historic Episcopate" is "the Apostolate," in all its essential character, still perpetuated in the Church. The Historic Episcopate is a fundamental principle and factor in the constitution and government of the Church of Christ. It cannot, therefore, be a question of "discipline," only of variable arrangement, as men may please. Nor is the order of bishop and presbyter one and the same, as is here assumed, after the manner of writers on parity. The Bishop of Rome *is* a bishop, but a presbyter is *not* a bishop, in the sense which "this Church" gives to these words. "God hath appointed *divers orders* of ministers," say our prayers. "It is evident that there have always been these three orders in Christ's Church—bishops, priests, and deacons—and that no one might exercise the functions of either of these orders unless he hath had *episcopal* ordination or consecration," says the Prayer Book. It will be worse than useless to look for the attainment of unity by juggling with these words: bishop and presbyter.

Then it is asserted also that "our symbols are the same;" that the Calvinistic "Confession of Faith" is so identical in principle with our teaching, that they are as though "the same systems were placed face to face in a glass." If that be so, why did the Calvinists separate themselves from the Church of England? Is it not a fact that their separation was because they failed in the effort to force upon that mother Church the Calvinistic teaching as it is found in the "Confession of Faith?" The only semblance of Calvinism in our formularies is found in the 17th of our "Articles," (which, by the way, is not a "Creed"), which, as every theologian should know, is *not* Calvinistic, not having the "five points," nor any of them "in principle," though Dissenters are fond of reiterating that it is so. As many, even of Presbyterians, are not aware of the exact character of Calvinism, we give the "five points," which any one may compare with the Article; which article was intended as a tub for the puritan whale that then troubled our waters. It will be observed that the Article ignores *unconditional election*, "without any foresight of faith or good works:" *particular* or limited *redemption; i. e.*, that Christ did not die for all men, but the elect only; *preterition*, and *final perseverance*, *i. e.*, that the elect cannot fall from grace.

III. By the decree of God, for the manifestation of His glory, some men and angels are predestinated into everlasting life, and others are foreordained to everlasting death.

IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be increased or diminished.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good purpose of His will, hath chosen in Christ, unto everlasting glory, out of His mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes, moving Him thereunto, and all to the praise of His glorious grace.

VI. . . . They who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by His Spirit, working in due season; are justified, adopted, sanctified, and kept by His power, through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

VII. The rest of mankind, God was pleased, . . . for the glory of His sovereign power over His creatures, to pass by, and to ordain to dishonor and wrath for their sin, to the praise of his glorious justice.

These statements are precisely what a large portion of Presbyterian ministers now disbelieve, and are trying to get rid of; though it is hard to own that their dogmatic position has been erroneous for 250 years on the very *raison d'etre* of their existence. As a way out of it, we propose to their committee on revision, that if the 17th Article conforms to these statements, "as face answers to face in a glass," and is good enough Calvinism, that they make short work of this perplexing business by striking out all after the title page of the "Confession of Faith," and insert the xxxix Articles, which we would be willing to make them a present of.

If the Presbyterians are satisfied that the 17th Article is the same in principle with the five points of Calvinism, enunciating all that need be said upon the subject; and that the ministry is not of doctrine, only of variable discipline, then they seem to be self-condemned, to have made division for no good reason, and they are bound to accept our sufficient statement, and also the ancient and historic Episcopate, thus healing schism and returning to the historic Church of the Anglo-Saxon race,

We are glad, however, to approve heartily Dr. Smith's other glowing words, and to recognize in them a persuasive plea for Church Unity. "We came of the same race; the same Anglo-Saxon blood is in our veins; we have held to the same liberal laws, to the same institutions; and our childhood was rocked in the same cradle; and our forefathers stood side by side in the great crisis, and fought together in the battles which secured our civil and religious liberty in those days which determined the fortunes and the future of the English-speaking people."

PERSONAL MENTION.

The Rev. Henry Scott Jefferys, M.A., priest-in-charge of Ki Bo Church, Nita, Tokyo, has removed from Mayebashi, Japan, to Tokyo. Address, Keiyogijika University, Nita, Tokyo.

The Rev. Percival McIntire has been appointed chaplain of St. Luke's Hospital, and to Sunday duty at Grace church, Chicago, under the Rev. Dr. Clinton Locke.

OBITUARY.

DAVID R. RISLEY.

At a special meeting of the vestry of All Saints church, Pasadena, Cal., on Wednesday, Aug. 20, 1890, the following minute was passed and ordered entered on the records of the parish:

In the death of Captain David R. Risley, for several years vestryman and warden of All Saints' church, this parish mourns a staunch friend and supporter, a wise counsellor, a prudent and watchful guardian of its interests. A man of matured judgment and long experience in Church matters, he entered actively into the Church's concerns, both diocesan and parochial, acquainted himself with its needs and capacities, and was unremitting in his labors for its advancement, responsive to every demand, and faithful to every duty, as parishioner, communicant, and vestryman.

The life and work of our brother assure us of his eternal welfare, and we thank the God Whom he worshipped for the good example of him, who, having served God in his day and generation, does now rest from his labors.

To the members of the household of which his life was the central light, we tender our respectful sympathy.

BY THE RECTOR, WARDENS, AND VESTRYMEN OF ALL SAINTS' CHURCH.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

OFFICIAL.

CHURCH CHOIR GUILD.

(American Church Branch.)

For the Rev. clergy, organists, choirmasters, etc., and devoted to the interests of the music of the Church Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

MISCELLANEOUS.

WANTED.—Young man not less than eighteen communicant, to perform some offices of discipline in a Church school, in return for home and tuition. Candidate for orders preferred. Address "I.," this office.

CHURCHMAN, (age 21), who is preparing to enter a religious order, wishes thorough training as nurse. Hospital preferred. Address "X," this office.

WANTED.—By young lady (communicant), with three years' experience, position in Church school as teacher, of intermediate or higher English branches. Best references. Address T., care LIVING CHURCH.

WANTED.—A young lady wishes situation as companion or nursery governess. No objection to invalid or to traveling. References exchanged. M. L. S., care THE LIVING CHURCH.

WANTED.—An organist, with experience in training choirs; salary $300 per annum. Fine field for good vocal and instrumental music teacher to make comfortable living besides his salary. Address with references, Lock-Box 165, Pensacola, Fla.

A NEW game of Church History, by A. E. N., (copyrighted). Played like Authors, etc. Price 50c. Dutton & Co., New York.

AN English Organist, with ten years' experience and success in cultivating boys' voices, desires an immediate engagement where there is a surpliced choir and good organ. Salary moderate. Address F. G. O., care LIVING CHURCH.

A CLERGYMAN in Priest's Orders, married, desires a more active field than he now serves; can be communicated with by addressing CLERICUS, care THE LIVING CHURCH.

ABSOLUTE WINES, for Sacramental and family purposes; solely the product of the grape. Reference to leading clergymen. Address California Co., 128 Fifth Ave., Chicago. H. L. HOLDEN, Manager.

THE PENNOYER SANITARIUM.—The new Sanitarium on the lake shore at Kenosha, Wis., built by the Messrs. Pennoyer, who so successfully conducted the old Water Cure for over 30 years, opened August 20th. The new institution is beautifully located upon spacious grounds (75 acres) and is equipped with modern conveniences, including elevator, gas, electric call-bells, hot water heating and sanitary plumbing. Elegantly furnished, provided with complete bathing and electrical appliances and skilled attendants, the sanitarium offers superior inducements to those in search of rest or treatment. For circulars address N. A. PENNOYER, M. D., manager.

THREE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, September 9th and 23d, and October 14th, Harvest Excursion Tickets at *Half Rates* to points in the farming regions of the West, Southwest, and Northwest. For tickets and further information concerning these excursions, call on your nearest C. B & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

CHOIR AND STUDY.

SEPTEMBER, 1890.

14. 15th Sunday after Trinity. Green.
17. EMBER DAY. Violet.
19. EMBER DAY. Violet.
20. EMBER DAY. Violet. (Red at Evensong).
21. ST. MATTHEW, Evangelist. 16th Sunday after Trinity. Red.
28. 17th Sunday after Trinity. Green.
29. ST. MICHAEL and ALL ANGELS. White.

Mr. Theodore F. Seward read an important paper on "The Tonic Sol-Fa Notation as an Expression of the Psychology of Music," at the recent Detroit meeting, which appears carefully reported in *Werner's Voice Magazine*, New York. The system which Mr. Seward advocated so intelligently and zealously, although widely recognized and operative in England, remains pretty much unknown among our musical people. The system has richly demonstrated its *raison d'etre*, and clearly supplies an element at once energetic and educational, which supplements the mechanical and empirical system generally in vogue. Here and there an adventurous teacher or amateur has dabbled in "Tonic Sol-Fa." But it is of the utmost importance that the musical public and, especially, the common schools, apply a series of practical tests, such as have been inaugurated years ago throughout England, and introduce the system, should the results justify such a measure. Trade and the publishers have settled the matter in England in a severely practical way, so that the standard classic compositions and such contemporaneous productions as appeal to a higher and permanent publicity, appear both in the conventional and in the Tonic Sol-Fa notation. To ignore a system so solidly attested and supported, seems at once fatuous and unscientific. Are our musicians who are in possession of the field monopolists, or do they constitute a tyrannous and prohibitive "trust?"

The Worcester, Mass., Music Festival Society has already announced an outline of procedure and engagements for its 33d Annual Festival, which will be held Sept. 22-27th, inclusive. Considered in all its numerous æsthetic and sociologic relations, this is the most important annual event in the United States. Indeed, it is difficult to find a parallel institution abroad. Its supreme claim to consideration grows out of its popular character and mission. Scores of associations may be pointed out that appeal and minister to higher ranges of musical culture—audiences and communities "fit though few." There are the severely "classicals" of the Gewandhaus; the severely "ecclesiasticals" of the English cathedral triennials. But the "Worcester" spreads an annual banquet, a week long, each year, at a nominal cost, "for the masses." The masses constitute and support the most effective chorus for miscellaneous work outside of Boston and New York; and the masses, three times a day, from Monday morning to Friday night, crowd the largest musical hall in New England. It is literally a peoples' feast, and "the people" keep it in all joy and gladness. The chorus is built up from all the leading local choral societies within a radius of fifteen or twenty miles, where railroads penetrate in all directions, bringing the least of the countless villages and hamlets in constant communication with Worcester.

But it is not common or commonplace because it is the peoples' feast. They have been brought up on the best, "the fat things" of the noblest musical art, and nothing less will content or satisfy them. The trustees, or board of direction, perfectly understand "the field," "the people," and the educational trust they serve so intelligently and so unselfishly. There is an immense collateral influence exercised upon Church music throughout the wide region it centres. The public schools feel it. The musical profession recognizes its conservative and tonic influence, so that there is no room nor place for incompetency, charlatanism, or mere pedantry in that region. The following are chiefest among the choral works announced:—"Israel in Egypt," (selections), Handel; "Elijah," Mendelssohn; "The Golden Legend," Sullivan; "The Erl King's Daughter," Gade; "The Redemption Hymn," J. C. D. Parker; and "Wagnerian Numbers." Among the principal orchestral numbers are:—Symphony in E*b*, No. 3, Schumann; Symphony in A, No. 7, Beethoven; Suite for String Orchestra, Victor Herbert; "Le Bal Costume," Rubinstein; "An Island Fancy," J. K. Paine. Overtures—Scotch, "In the Highlands," Gade; "Medea," Cherubini; "The Flying Dutchman," Wagner. Concertos for violin, Moskowski; for piano, in F Minor, Cherubini. Other selections from Beethoven, Wagner, Ambroise Thomas, Lachner, Meyerbeer, Thecla, Gigot, Martini, Guilmant, and others, will be given.

The orchestra of 60 men has been selected, as for several years past, from the leading members of the Boston Symphony Orchestra, with Kneisel as leader. It will be fully up to the record of the last three years. In fact, it is thought that the peculiar swing or *elan* given the orchestral performances of this body of men by their new conductor, during the past season, will lend an added interest to the festival performances of this year. Mr. Carl Zerrahn will be conductor-in-chief, with Victor Herbert as associate. Among the names announced are artists of established reputation, both in Europe and America, while, in accordance with the established plans of the managers, appear the names of several who are new, at least to Worcester festival audiences, and around whom will centre much interest; the efforts of the committee to search out new and desirable talent having been, as a rule, singularly successful. Application for season tickets—and they are always "sold out," before the date of the opening—should be addressed to A. C. Munroe, secretary, W. C. M. F. S., Worcester, Mass.

The Choir Guild of the diocese of Vermont, is already making preparation for its annual festival, which meets in St. Paul's church, Burlington, on Thursday, Oct. 2. All the parishes in this energetic diocese enjoy the privilege of participation, and all manner of choirs are represented in the organization. In many important particulars this diocesan festival is exemplary and may be studied with advantage. It is much like a camp of instruction, among our militia regiments, where practical details and duties of both camp and field are taken resolutely in hand. Although territorially a small diocese, the abrupt mountain ranges practically insulate east and west, so that commercial and social intercourse are circuitous and inconvenient. On this account the place of meeting swings from east to west and from north to south with a well-managed periodicity, so that the whole State may share the opportunity for study and improvement, which is the principal object held in view. Under the splendid drill and instruction of Mr. S. B. Whitney, the conductor time out of mind, an admirable uniformity in choral procedure prevails, as well as an intelligent and cultivated taste in musical selection and delivery. Vermont hospitality is of memorable and savory kind, and the fine zest and enthusiasm that prevail are something unique and delightful. Clergy, organists, choirmasters, and singers who can attend, will find refreshment and advantage. For information and particulars address Mr. C. E. Parker, Vergennes, Vt.

The death of Dr. Samuel Parkman Tuckermann took place on June 30th, at Newport, R. I. He was born at Boston, Mass., in 1819; studied music under C. Zeuner, and became organist of St. Paul's church, Boston, in 1840. He visited England to study Church music. He took the degree of Doctor of Music, at Lambeth in 1853. He went to live at Switzerland about the year 1860, remained there many years, and finally returned to the United States a few years ago. Dr. Tuckermann was also a devoted friend and admirer of the late Dr. Edward Hodges, organist of Trinity church, New York, and rendered excellent service in advancing the character of our Church music, not only by his professional ability and fidelity, but also by his compositions and publications. "The National Lyre," for many years a standard manual for choirs, was the joint product of Dr. Tuckermann and Mr. Silas A. Bancroft, a Boston musician of celebrity who died some years since. Dr. Tuckermann also published a valuable collection of chants and anthem adaptations, which for many years was the best available work of its class. He was an earnest and intelligent Churchman, and although enjoying a private competence, was a zealous worker in and for the Church. The amiability of his disposition endeared him to his friends, and his deeply religious spirit enabled him to bear with fortitude his share of the sorrows of life.

MAGAZINES AND REVIEWS.

The Illustrated American, New York, Aug. 9th, under "Current Comment," which is the editorial utterance, opens with a spicy handling of this unique topic, "The Clergy and the Presidency." It suggests with amusing complacency, the names of Bishop Potter and Cardinal Gibbons, for either the Presidency or the Vice-Presidency; whether in fun, or sober earnest, or as a mad freak, does not quite appear. At any rate, there is an under-current of sound approval of both, as to the integrity, intelligence, and practical availability they might be expected to develop, that does honor not only to the clergy, but to the editorial sagacity and penetration of the editor. The editorial conduct of the paper is generally brilliant and sensible, but it is not possible to note without severe reprehension, the comment in the following number on "Is Female Modesty on the Wane?" in the course of which Mrs. Elizabeth Stuart Phelps-Ward's *Forum*-protest against the general and growing declension in womanly modesty, in speech, manners, and dress, is treated with almost boorish flippancy. "Is there not a cause?" Certainly no clergyman, and indeed no thoroughly religious layman, can question its genuineness and urgency. Public offences against modesty and decency in women's attire are growing more shameless year after year. So of promiscuous, public dances; so of the tone and substance of fashionable, novelistic literature; and so of the slangy coarseness and indelicacy, that conventionality winks at among "fast," and so-called "society," circles. We are not ready to accept the manners and morals of the "Alhambra" and the *bal masque*. The cynical, pessimistic sting in the tail of the aforesaid "comment"—"a New England village is a training school for many admirable virtues but not for breadth of grasp and clarity of vision," is an inexcusable affront, which happily falls far short of the object held in view. Elsewhere it goes out of its way to stigmatize Mr. Comstock's wholesome warfare against "nudity in art," or the obscenity which characterizes what we choose to indicate as the "Hoffman House School of Art," toned down to serve the lascivious blandishments of the drinking saloon and its *habitues*. Nudity in art, coarseness in speech, indecent exposure of the person in attire, all are symptoms of the same social and moral disintegration which threatens Christian civilization more persistently than ever before. It is a sorrowful disappointment to find this brilliant venture in journalism on the side of "the world, the flesh, and the devil."

The Quarterly Review, July, New York, Leonard Scott Publication Co. The articles in the English Quarterlies are, for the most part, monographic, and present a large and epitomized view of the subject in hand. The scholar recognizes, here and there, a tractate on his special or favorite topics, so complete and rich in its bibliographic references, that he files it away for future use. The ten papers of the "Quarterly," partake generally of this character, while their production represents ripe and consummate university culture as it is found in the profession of literature. Nearly fifty years before Columbus discovered this western hemisphere Eton College had a corporate existence; and in 1890, is celebrating its ninth jubilee. More ancient yet, by more than fifty years, is the foundation of Winchester. The first article deals with this timely topic, in a historic and an annalistic spirit, reviving old and well-known names, events, and *memorabilia*, strewn all along these 450 years. Such a retrospect should abound in practical and helpful suggestions to our own educational workers, who are sometimes apparently eager to crop in four decades the legitimate growths of many generations. Such institutional life and longevity, as the history of Eton represents, implies elements and conditions impossible under the genius of our government. It is, from the outset, rooted firmly under the British throne, and is a protegé of Lords and Parliament. Think of St. Paul's, Concord, made a permanent charge and beneficiary of the United States Government, and the situation clears up at once. A patient study of Etoniana may teach us many needed and invaluable lessons, in our day of educational haste and superficial acquirement. It is not to be wondered at that Etonians have been found at the forefront, and in honor-places, with a growing *eclat*, for all these centuries. Let us join in the prevailing "*Floreat Etona!*" "Realism and Decadence in French Fiction," is another irresistible evidence of the profound interest this subject continues to stimulate in the literary as well as the religious world. The paper is conclusive and exhaustive, covering the field from Balzac, the modern pioneer in realism as opposed to romanticism—and dwelling with rare critical acumen upon the successive exponents of this sensualistic and pessimistic and

atheistic cultus—Flaubert, Zola, Daudet, P. Bourget, P. Loti, and Brunetière. The writer makes thorough work, is a sound analyst, a master of his subject, and also a master of a trenchant and perfect literary method. From the vantage ground of a profound religious faith and culture, he brings his critical, analytic, and dialectic armory to bear with terrible effectiveness. The paper would prove an invaluable service could it be placed before every class and school in the land. It is not stamped with the narrow-minded intolerance of the Inquisition. It is broad, comprehensive, and catholic, as well as scholarly. It recognizes the Divine Faith of Christianity as the central energy of literature, and the arts, because the lesser must lie within the circumference of the greater. It uncovers the ghastly unfaith and animalism of the French novelists, for the warning and safeguard of the faithful everywhere. This art is exposed in all its appalling wickedness, and its virulent deadliness demonstrated under the blazing light of Christian philosophy. The decadence is found to be complete and inclusive. Nothing escapes its leprous contamination: pictures, poems, social manners, religious and social apostasies, are all together found under the prevailing infection. It is a world and a society without God: lying outside His revealed truth, and His moral and ethical sway. Of Balzac he says: "He was a materialist—worshipped force—did not believe in God. To him the ordinary man is an evil beast, in need at every moment of chains and scourges. The measure of man is the lowest to which he can fall, not the height he has attained. He looks upon 'good people' as dupes, who are fooled by their fancy of a moral law not anywhere realized. They are 'cheated in the bargain of life.' They sadly obey their conscience, but they envy or perhaps admire the audacity of the libertines; himself being uncertain whether vice is not on the side of the nature of things. He found a congenial employment, not in showing 'how lovely virtue is,' but in the precise contrary, making it ugly, foolish, lame, ridiculous." Of Theophile Gautier, he says: "In the preface to 'Mademoiselle de Maupin,' the author describes his unsanctified procedure as a 'Romanticist shamelessness.' There is a strong family likeness between that and the certainly not more repulsive kind which exists between the works of M. Zola and M. Paul Bourget." Dwelling upon the baneful influence of Flaubert, he discovers tokens of its presence in Mr. Howell's "A Foregone Conclusion." "For Gustave Flaubert, the spiritual world of faith or philosophy does not exist, it is a chimera." "To him religion, as it appears in history, was a succession of blood-stained, hysterical illusions. The most powerful emotions he calls forth are physical disgust, terror, and a sense of the strain of life which lingers without expectation of a morrow. In work such as Flaubert's—and the remark holds good of George Eliot—there is a decreasing vitality, due to the hopelessness which eats away the heart. When he touches the life of the Spirit, his tongue stammers, and the miracle of his stately eloquence ceases." "Modern French literature tends more and more to become word-painting"; it affects the sensitive memory, awakening it by scents and voluptuous sounds, and by a selection of delicate, or a barbaric display of ill-matched, colors. It is not so much Greek as it is Oriental. It has two kinds of style, the brutal, and the exceedingly refined; but Pascal and Dante would look in vain through its entire range for the severe. Want of faith in God and in the seriousness of life—does it not all come to this at last? Behind the veil there is, according to Flaubert, nothing. The curtain is the picture." Of Zola, we quote a brief sentence: "The nameless horror which clings to his description of a world stricken with leprosy, fit only to be shovelled out of sight or passed through a winnowing fire, brings to a certain extent, its own cure. Vice and vulgarity, in themselves, have no charm. These bear witness to the life in death which is fast consuming the France we have known and admired." "We feel that writers like Daudet and Bourget represent lower circles of this Inferno than do the unmixed realists." Of these he writes: "Realism—Pessimism; Pessimism—Realism; the pendulum swings to and fro, always describing the same hopeless curve, in this literature of an exhausted race, the life-blood of which seems corrupted in its veins. A putrescent civilization, a corruption of high or low, a cynical shamelessness, meet us at every turn, from the photographs which insult modesty in the shop windows on the boulevards, and the pornographic literature on the book-stalls, to the multiplication of divorces, and the drama of adultery as a social ordinance. These are not merely symptoms of revolution; they are prognostic of an intellectual and moral suicide." Thus much for ancient, "Catholic" France, with its heredity of Fenelon, Bossuet, Pascal, and that illustrious multitude of holy men and women who have borne witness of the Faith, even under the blade of the guillotine. Most delightful and thought-inspiring, after all this, is Article iv., "Shakespeare's Ghosts, Witches, and Fairies," and a fine sequence of valuable reading will be found in "The Acropolis of Athens," "Sir Robert Walpole," and the remaining papers.

The Baker and Taylor Company, of New York, have sent us *Talks with Ralph Waldo Emerson*, by Charles J. Woodbury, pp. 177, published in a tasteful manner. It was Mr. Woodbury's rare fortune to have become a disciple of Mr. Emerson while an undergraduate at Williams College, when the intelligence is most receptive, and the presence of a master is recognized and accepted with both gratitude and enthusiasm. A fine reciprocity seems to have existed from the outset, for in those days Mr. Emerson lived much in the appreciation and fellowship of ardent neophytes who had caught the secret of his exalted philosophy. Unlike most *raconteurs*, Mr. Woodbury is content to remain within the shadow of the great seer, who is continually in the foreground. With a tenacious memory, and an almost reverential fidelity, he brings forward a multitude of sayings, relations, aphorisms, critical conclusions, and miscellaneous odds and ends of exquisite sort, not found elsewhere—in short, a Mr. Emerson such as the biographer and historian are pretty sure to overlook, and the very type most welcome to those who cherish the memory of the man, the friend, the neighbor, as well as the *literateur*. The little volume is like a crowded casket of rare jewels, and the interest is inexhaustible, not only because of the rare sweetness and spiritual integrity, and irresistible penetration of the rarely-gifted subject, but because of subtle, side-glimpses of his inner-life and individuality, which we do not find elsewhere. While the average "disciple," in Mr. Woodbury's place, would have been warped quite out of shape under such over-mastering influences, he remains self-centered, and equal to his task.

The Polytechnic is the name of a new magazine to be published in Chicago, the initial number of which will be issued Oct. 1st. Like the London magazine of that name, it will be the organ of a polytechnic institute, which has been lately started in Chicago, an interesting account of which was given in *The Century*, for June. The first number will be largely descriptive of the work of the institute, especially its trade schools, a peculiar feature of which is that students may earn their expenses while in attendance, and can learn almost any trade. An article on the new Evening Medical College of Chicago, is also included in this number. The ladies will be interested in the descriptions of the cooking and dressmaking schools of the Chicago Polytechnic Institute. [Madison Street and Fifth Ave. Sample copy, 10 cents.]

Harper's Young People for August 26th, contains the last instalment of Mr. Howell's juvenile serial, "A Boy's Town." The following number will contain the opening chapters of a new story, entitled "Camp-mates," by Kirk Munroe, the scene of which is laid mostly on the great plains between the Missouri and the Rocky Mountains. This serial will be illustrated by W. A. Rogers.

The illustrated supplement to *Harper's Weekly* for August 27th, contains a timely article on "Cycling in the United States," by F. P. Prial. In the same number appears a portrait of Rudyard Kipling, together with a critical estimate of his writings by Andrew Lang.

Mary E. Wilkins contributes to *Harper's Bazar* one of her characteristic sketches of New England country life, entitled "Louisa."

NORTHERN STUDIES. By Edmund Gosse. London: Walter Scott: New York: A. Lowell & Co.; Chicago: S. A. Maxwell & Co. Pp. 268.

This is a republication of a series of magazine articles, reaching back as far as 1873, covering a *terra ignota* to the general reader, and which Mr. Gosse has pretty much converted into a specialty. The various topics are treated with fine intelligence, and a lively, personal interest. The Scandinavian genius evidently possesses for him a fascination which serves an excellent purpose as we follow him in this unwonted journey toward the Land of the Midnight Sun. The Scandinavian literature lies removed by a double insulation; the remoteness and inaccessibility of the region, and of the languages which lie fairly outside the literary group. In the fine arts, as well as *belles lettres*, the North and the South are now in living community. Thorwaldsen in sculpture, Gade, Grieg, and Svendsen in music, with commanding names among the painters, easily finding place among the acknowledged masters.

The Ibsen enthusiasm, which has penetrated, perhaps feebly, our own literary circles, will, of itself, secure a welcome reception for these papers, in the course of which the great poet and dramatist himself secures deliberate attention. Indeed, Mr. Gosse, in his paper dated 1873, first introduced the famous Norwegian to an English public. Under the critic's friendly showing, however, Ibsen is presented as a formidable iconoclast; constitutionally, and from temperament, a realist; steeped in pessimism, and a sarcastic explorer of the darkest and most revolting developments of society and experience. At once, cold, cynical, and skeptical, he is much of a Mephistopheles, and therefore brilliant, but dangerous company. There is a careful analysis of his published works including, especially, "Brand," "Peer Gyot," and the last group of seven dramas. The analysis should suffice. Other topics, delightfully treated, are "The Lofoden Islands," "Runeburg," and "Four Danish Poets."

THE EPISTLE TO THE HEBREWS, with Notes. By C. J. Vaughan, D. D., Dean of Llandaff and Master of the Temple. New York: Macmillan & Co. Pp. 340. 1890.

Dr. Vaughan is one of the ablest of living scholars in the department of exegesis. His contributions during the past forty years have fully shown this, and his volumes on the Epistles to the Romans, the Philippians, etc., are highly esteemed by competent judges everywhere. Though well past three-score and ten he retains his vigor and ability as fully as ever. The present volume is the result of his latest efforts in Biblical studies. It is not so full in details as Westcott's recent work on the Hebrews, but is in various respects better adapted than that for the purposes of the student. The exegesis is clear, consistent, and animated by the best spirit of Churchmanship, and as the volume is well printed, in good-sized Greek type and with surprising accuracy, it deserves our warmest commendation. The question of authorship is spoken of in the preface. Dr. Vaughan says truly, that the ancient tradition in support of St. Paul being the author is the only one that has anything like a general consensus. It is evident, hence, that while there is no absolute certainty possible on this point, yet we are quite at liberty to hold that this Epistle (or rather treatise) addressed to the Hebrew Christians is the work of the great Apostle to the Gentiles. A full and valuable index of Greek words is also given, and will materially help the student.

THE JEWS UNDER ROMAN RULE. By W. D. Morrison. New York: G. P. Putnam's Sons. Pp. 426.

The present volume (the latest issue of the "Story of the Nations" series), is of more than ordinary interest and value. It covers a period of three hundred years, (B.C. 164—A. D. 135), of special importance in connection with the later history of the Jews before the advent of the Messiah, and the history of the first, and part of the second, centuries of the Christian era. Mr. Morrison writes in clear and forcible style, and evidences, all the way through, his due appreciation of the historical basis and claims of our holy religion. The tone of the work is admirable. The author is a Christian himself, and furnishes herein matter of the greatest service to all who wish to understand the force of the historical argument in setting forth and establishing the truth as it is in Jesus. We commend the book to Sunday school and Bible class teachers as an excellent help in their work, and also to all intelligent Christian people. The volume is supplied with numerous and well-chosen illustrations, and has also a good index.

THE WHITE MOUNTAINS. A Guide to Their Interpretation. By Julius H. Ward. New York: D. Appleton & Co., Pp. 258.

The writer, who will be generally recognized as one of the most energetic and forceful among our literary clergy, has written a monograph on the White Hills, which unites with the practical utility of a perfect hand-book, that Hebraic spirit which beholds a divine revelation in nature, in and through which devout souls hold communion with the Almighty. Mr. Ward is at once naturalist and poet, and a shrewd, far-seeing wayfarer. There is no better company to be had just now, if you cannot surrender to an almost irresistible impulse to pack up, and away by the first train for this vast wonderland: and whether you go or stay at home, make sure of the book. There is a restful air of sincerity and spiritual tranquillity, with a certain veracity of temperament not given to exaggeration that invites the reader from page to page. The writer keeps emotion and enthusiasm fairly in hand, so that his perception and idiom are both trusty. The book is full of facts, pictures, and photogravure illustrations, fancies, suggestions, and wholesome exhilaration, as if the upper-air ozone had quickened the style as well as the blood. Such a book is sure to make friends, and to keep them.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

"COME UNTO ME, AND REST."—St. Matt. xi:28.

BY THE REV. FRANK J. MALLETT.

What is rest? 'Tis doing nothing,
Says the worldling, young and gay,
Flitting on from flower to flower
Making most of life's short day.

Does true soul-rest come with honors?
Riches, power, wisdom, fame?
Nay, the soul oft cries in anguish,
These, all these, are empty, vain.
No earth-love can ease the conscience,
Can no lasting peace afford;
Rest from sorrow, sin, or weakness
Comes alone from Christ our Lord.

Is there rest? The world is weary,
Soon its keenest pleasures pall,
When the shadows dimly gather
O'er the chambers of the soul.
Sin's dark stain may be upon thee,
Passion's war within the breast,
Terrors, weird, and strange, surround thee,
Naught of earth can give thee rest.

But a Voice in tenderest pity
Tells thee how thou may'st be blessed,
"Come to Me, ye heavy laden,
Come, and I will give thee rest,"
Rest instead of ceaseless tossing;
Perfect rest from selfish sin;
Rest, until ye reach the haven
And have entered safely in.

Urbana, O.

THE HOUSEHOLD.

QUICUNQUE CHRISTUM QUÆRITIS.

BY THE REV. JOHN ANKETELL.

A hymn of Prudentius (A. D. 400), adopted for Vespers of the Transfiguration in the Roman Breviary.

Ye, who Christ your Saviour seek,
Upward lift your vision meek,
Where enthroned as God on high,
All His glory fills the sky.

There behold His wondrous sign,
Bright, eternal, and divine,
God that sign of joy hath given,
Ere He made the earth and heaven.

Christ, the Gentiles' King decreed,
David's Son of Abraham's seed,
Reigns the King of Israel,
Ever with His flock to dwell.

Christ, the ancient prophets praise,
Christ, the holy mount displays,
There the Father's words proclaim:
Hear My Son and own His Name!

Jesus, praise to Thee shall flow,
Who Thyself to babes doth show,
With the Father, ever blest,
And the Spirit, One confess'd.

THE Rev. C. W. Bardsley, vicar of Ulverston, wrote the following play upon his initials in a young lady's birthday book:

Remember when this name you C.,
For marriage fee I will not trouble you,
But gratis at the altar W.,
And sacred shall the promise B.

THE following letter was lately received by a friend of the C. M. S. in Lincolnshire: "Mr. ——. Wen a Boy i stole a few one-half pence from a man if bothers me the Man is Dead so i hav sent you a shilling for the Missionary to take it of my mind—getting a Old Man."

THIS item, from an exchange, sets forth an unexplainable but no less demonstrable fact. *The Boston Herald* spoke of the Wellesley College girls as dressed in "men's robes," when it should have said "nun's robes." "You can read the proof of a newspaper article three or four times, and repeatedly pass the same mistake without seeing it. All newspapers tell you so. But as soon as the press is started and the paper printed in its complete shape, there stands the error in front of you, and so big that you can't see anything else. It is a strange fact, and is probably the reason why it seems so easy to edit a newspaper after it is printed."

IN Sweden, an habitually intemperate person is regarded as a criminal, and punished by imprisonment; but during his confinement he is subjected to a course of treatment having in view the cure of the unfortunate propensity. The treatment pursued brings about the best results. The nourishment given the prisoner is unique; it consists of bread and wine solely, up to a certain point. The bread is steeped in wine for an hour before meal-time, and for eight or ten days this constitutes the sole food. At the end of that time, generally, this diet produces such a disgust for anything alcoholic, that the very sight of it can not be endured, and this good effect is carried from prison permanently in nearly every case.

THE English language is now spoken by over 100,000,000 people in the British Isles, United States, Canada, Australia, West India, South Africa, and several other countries. French is spoken by 45,000,000 persons in France, Belgium, Alsace-Lorraine, Switzerland, United States and Canada, Algiers, India, the West Indies, and Africa. At the time of Shakespeare and Milton only 6,000,000 people spoke English, and in 1789 only 16,000,000, there then being nearly three times that number of French-speaking people. Fifty years ago English was spoken by about as many people as German, but German is now left far in the rear with only 60,000,000 speaking it. English will probably be spoken in the next hundred years by more people than any language in the world.

THERE is a fable told about a king's garden, in which the trees and all the flowers began to make complaint. The oak was sad because it did not bear flowers; the rosebush was sad because it did not bear fruit; the vine was sad because it had to cling to the wall and could cast no shadow. 'I am not the least use in the world,' said the oak. 'I might as well die, since I yield no fruit,' said the rosebush. 'What good can I do,' said the vine. Then the king saw a little pansy, which held up its glad, fresh face, while all the rest were sad. And the king said: 'What makes you so glad, when all the rest pine and are so sad?' 'I thought,' said the pansy, 'that you wanted me here, because here you planted me, and I made up my mind that I would try and be the best little pansy that could be.'" Let us all try and do our best in the little spot where God's hand has placed us.

THE Bishop of Manchester, in an address at Preston on the higher education of women, said that to oppose the development of the higher mental and moral faculties of women was nothing less than a striving against the providence of God, for why were these faculties given to women if they were not to receive their highest development? Such development would make women better wives and mothers. But he would not have a purely literary education; he would add to the literary education such subjects as physiology, household management, and the science of nursing, the knowledge of which would "make even a Senior Wrangler and a Senior Classic an admirable housewife." Finally he believed that if they did not in the higher education of girls neglect religious and practical instruction, then the higher that education was, the more it would promote usefulness in life and happiness in the individual.

A SOUTHERN woman who died lately at a great age, and who carried to the last days of her life a happy heart, and a singularly gay temper, thus explained the mystery of her unfailing cheerfulness: "I was taught by my mother when a child to reckon, each morning before I rose, the blessings God had given me with which to begin the day. I was not simply to say:

"When all thy mercies, O, my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

but I was to count the mercies one by one, from the neat and serviceable shoes that covered my cold feet, to the sunlight shining on the hill-tops. My school friends, my play, my fun, my mother's kiss, the baby sister in her cradle—all these I learned to consider separately, and of every one to say: 'He gave it to me.' This practice taught me the habit of thankfulness. It kept my heart near to Him, kept it light and happy. These every-day blessings were not to me mere matters of course, but special, loving touches from His paternal hand. No pain or sorrow could outweigh them."

THE WAY OF THE CROSS.

"VIA CRUCIS, VIA LUCIS."

BY ISABEL G. EATON.

(Copyright 1890.)

CHAPTER XV.

Kitty was very serious and silent at the dinner table that day, so much so as to occasion remark among the rest of the family.

"Why in the world didn't Richard Benson come in and see us?" asked Mrs. Desmond, in a wondering tone. "Bert said he saw him sitting with you in the garden. I waited a long time, and then I saw he had disappeared. He has forgotten his manners of late."

"He is a regular Jack-in-the-box now-a-days," remarked the son and heir of the family. "Now you see him, and now you don't. I guess he must have popped the question and Kit refused him; for when I saw him he looked so glum and tragical that I thought he must be going to shoot somebody. Did you make way with him, Sis, and bury him in the garden?"

Kitty was in no mood for jesting, and did not deign to reply. She tried to finish her dinner in silence, not knowing what to say. She could not talk of the matter before that teasing boy who did not know how near he came to the truth in his joking.

"Kitty seems to have a great many secrets of late," remarked Ethel, whose jealousy had made her sharp-sighted.

"I think she has as many as two love affairs going on all at once—hence these tears!"

"Love affairs!" repeated Mrs. Desmond. Kitty? What do you mean, Ethel?"

"I mean what I say," repeated Ethel, calmly. "Kitty is sly, like Joey Bagstock, and does not tell all she is up to. There is where she has the advantage of us."

Mrs. Desmond looked from one to the other of the two girls, and seeing Kitty's exasperated face, abruptly changed the subject, heading off Albert's merciless teasing, and Ethel's sneers. After dinner was over, she motioned Kitty into her room, and shut the door.

"My dear daughter," she began, seeing the reluctance in Kitty's manner; "I do not wish to force your confidence, but I should like to know if there is any truth in anything that Ethel and Albert have just said. If so, I think your mother ought to know it. What is the matter with Richard, Kitty? Why did he come to see you to-day, and go away without a word to the rest of us?"

Kitty turned her truthful eyes upon her mother. "He asked me to marry him, mamma, but I could not. I told him it was impossible, and he went away."

"But, Kitty, what is the matter with Richard? He is promising. You have known him all your life. Why cannot you marry him?"

"Because I don't love him; isn't that reason enough?" said poor Kitty, driven to bay.

"Yes; but there is no reason that I can see why you shouldn't love him," pursued her mother. "Is there any one else whom you do love?" and Mrs. Desmond fixed a penetrating eye upon her daughter, who thought she had been catechized enough.

"I will think the matter over, and let you know, mamma," she said, making a little face, and sliding off through the door, leaving her mother more mystified than ever. Clearly, there was no other way but to let Kitty alone.

That evening, restless and uneasy, Kitty stepped out upon the piazza to look at the Paschal full moon, which was just rising through the trees, and flooding the landscape with golden light. The air was warm, almost summer-like, as April days sometimes are, putting out advance guards of the summer and deluding the world into thinking it is already here. She leaned her hot head against a pillar, and,

"A nameless longing filled her breast,
A wish that she hardly dared to own."

Ethel was playing the piano in the parlor; the notes grated harshly on Kitty's ears. She was out of tune with everything that day. What had come over her?

Again the garden gate opened, and a quick, manly step sounded on the walk. It could not be Richard, this time. She knew that step; her heart leaped to meet it. He was coming to give her his Easter greeting.

The rector did not see her, in the darkness, until he came up the steps and confronted her standing there. He took her hands, and this time she did not resist. "I came to tell you that little Rachel Mayer is out of danger," he said, after a moment's pause, in which each could hear the beating of the other's heart. "She will be out before many days. So we will wait, and hope for her Baptism by and by."

"I am very glad," Kitty only said. She could not talk; she was too happy.

"But that is not all I came for," he went on, in a half whisper. "I came to ask for something, Kitty. I want you. I love you entirely. Do not run away from me this time; but tell me that you will be my wife, my brave helper, and that you love me even as I love you."

Kitty gasped. Where was her independence now?

"I am afraid I do love you!" she whispered, and down went the proud head upon his shoulder.

The doom of womanhood had come upon her—to love, and to surrender.

They sat a long time in a secluded corner of the piazza, while Ethel, all unconscious of the poem without, played the "Songs without Words" within. The full moon climbed up the sky and flooded the piazza with radiance, but they were not aware of it, or of anything else but each other.

At last Kitty rose and took her lover's hand. "Come, let us go and tell mamma. It is her place to know, and she will be glad."

They went into the house and softly opened the library door. Mrs. Desmond was reading by the drop-light, and Albert, with a big Latin dictionary on his lap, was studying the immortal history of pious Eneas and the love of the Carthaginian queen. Hand in hand, Robert and Kitty walked in

and stood before the astonished mother, who looked up and beheld the pair.

"I have brought you the answer to your question, mamma," said Kitty, her happy face glowing rosy red. "I do love another man, and here he is! We are all ready to be forgiven, and ask your blessing!"

Two years later, on a fair June afternoon, Mrs. Robert Dutton and her sister-in-law, Mrs. Greyson, with little Francis, now a chubby golden-haired boy of four, were sitting on the verandah of the new rectory of St. Mary's. The child had plucked a handful of clover blosoms, and presented them to his beloved auntie, who adored him and applauded everything he did.

"Thank you, pretty one," said Kitty, taking the offered nosegay with a kiss. "But there are papa and Uncle Robert coming up the street. Go and meet them, dear, and bring them home." Francis ran down the walk, to be caught in his uncle's arms and brought back, a captive, by his sunny curls. The gentlemen seated themselves on the piazza chairs, and enjoyed the cooling shades while their wives regaled them with a basket of ripe cherries which Mrs. Desmond had sent over from the home garden.

The two years just passed had done much for Kitty Desmond, now a bride of six months. She had wished for awhile to keep their engagement a secret from the public; and the Greysons delighted with the *denouement* of their hopes, had captured Kitty, and carried her to Europe with them for the ensuing winter. It was a year of rare enjoyment and rapid expansion for the girl; she returned with an added grace—a finer quality of her simple frank womanliness which charmed anew her lover. She seemed to develop and blossom out like a many-petaled rose; but still merry and gay in her fair and gracious womanhood. At Christmas-tide there had been a quiet wedding in the church, with the Bishop to give them the nuptial benediction. A pretty rectory had been built, and all the parish met at the housewarming to congratulate the happy pair and wish them God-speed.

"By the way," said Robert, suddenly, turning to his fair wife who was gazing at him with eyes of love, "I have heard to-day from your old friend Richard Benson. The Bishop tells me that he is about to study for Holy Orders, with the intention of devoting himself to mission work in some celibate order, the Cowley Fathers, probably. The Bishop says he gives promise of great ability."

"I am so glad," said Kitty, softly! "I am thankful he has found his vocation. I always thought he would accomplish great things. It is better so."

"What is 'better,' dear one," asked Robert later, when they were alone together. "Why did young Benson keep away from the sight of you all these months, and you used to be such friends? He did not even come to our wedding. Did you send him away—and for me?"

"'If Shakespeare loved me, and I did not love him, I could not marry him,'" was Kitty's low reply. "I loved you, as you know. It was the 'way of the cross' for him, but he has found it the 'way of light.'"

THE END.

OPINIONS OF THE PRESS.

The Diocese of Nebraska.

THE MACQUEARY CASE.—With all that has been said and done in this case we are in the fullest accord, Not only has the honor of the Church been compromised by the setting forth of erroneous and strange doctrine by one of her priests, but the priest himself must have suffered in his spiritual life to such an extent as to unfit him for further ministration at the Church's altar. Soundness in life and soundness in doctrine have always been regarded as most intimately related. The doctrines which have been called the *Credenda* of the faith are the root of action. It is a favorite maxim of modern times that it matters little what a man's faith is, provided he himself is a good man. But a history of every heresy that the Church has ever known belies this popular maxim The truth is, that as a man's faith really is, so is the man himself; for what is a man, morally and spiritually speaking, but what his principles are?

The Independent.

FATHER IGNATIUS.—Father Ignatius, the Anglican 'Benedictine' monk, is a free lance. He has come to this country partly to carry on a "mission" in this city next fall, and partly to raise money for his convent, which he has established under the revived appellation of St. Benedict. His head is closely shaven, except a curling fringe about the ears; he wears leather sandals on his feet, and a long rosary and crucifix attached to his belt. Indeed, he imitates the genuine Catholic monk admirably. He was asked by a reporter if he brought any credentials to Bishop Potter; but replied that he had brought none, had not called upon the Bishop, and thought it no breach of ecclesiastic courtesy to come into this or any other Episcopal diocese to preach and collect money. Not belonging to the American Protestant Episcopal Church he cannot be hauled up for breach of canons; but an American priest who should attempt such an irregular procedure would or might be disciplined. When Phillips Brooks and Donald lately took part in the services of installation' of Dr. Lyman Abbott, they were guilty of no breach of canonical law; they carefully avoided it. But when Phillips Bronks preaches in the Harvard College chapel, or Dr. Donald in the Cornell University chapel, they are careful to get the permission first of the Episcopal clergyman of the parish, without whose permission they would not preach in its limits, as that would be against the canons. We presume Bishop Potter could appeal to Father Ignatius' Anglican Bishop, but this kind of ecclesiastic does not care much for the authority of bishops.

The Christian at Work.

OUT OF PLACE IN THE CHURCH.—As the Rev. Mr. MacQueary is not to read his paper at the Episcopal Church Congress in Philadelphia next October—the committee of arrangements having withdrawn their invitation—the excitement which the affair has created will at once subside. Most assuredly Mr. MacQueary should not read any paper before that body with whose theological views he is no longer in sympathy; for in his recently published book he rejects "the doctrine of a gross materia resurrection," and casts aside "the story of the Virgin-born, as it stands in the Gospel," on the ground that "the evidence concerning it is so uncertain that criticism could not accept it." He cites Isaiah as authority for interpreting the word "virgin" to mean "young woman;" and to sustain his denial of the material resurrection of the body, he refers to a declaration by St. Peter. There can be no doubt that Mr. MacQueary thus flatly rejects the orthodox faith of Christianity; and, more particularly in his assault upon the doctrine of the miraculous birth of Jesus from a virgin, he seeks to undermine its very corner-stone. His method of attack is also distinctively irreligious, for he submits faith to the test of reason. He destroys the miracle, for it would not be a miracle if it were explainable by science, and faith would not be necessary for its acceptance. What is surprising is that Mr. MacQueary himself should desire to appear before a Christian body, holding the views he does; and that it was necessary for a committee to show Mr. MacQueary the impropriety of his appearance. That the gentleman has no right place in our evangelical Christian communion is a fact which an ecclesiastical court ought to demonstrate at an early day.

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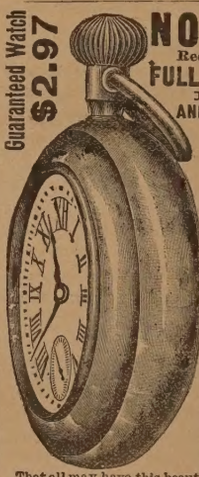

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The cases are made of a plate of fine 14k gold over the finest quality of coin nickel making a case composed of nothing but fine gold covering finest quality of coin nickel. With coin nickel on the inside and 14k gold on the outside, we warrant the cases to be equal in appearance to a solid 14k gold watch. They are open face, smooth basine, finished to a dazzling brightness, dust and damp proof and warranted to wear a life time. Different from the cheap brass watches offered. The movement is a fine 3-4 plate style, finely jewelled polished pinion, oil tempered main spring which does not break, and all the latest improvements. *A guarantee is sent with each watch* that it will keep accurate time for 2 years

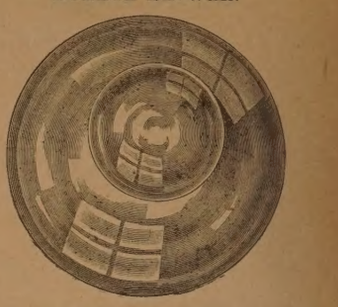
OUR 90 DAY OFFER.

That all may have this beautiful watch in their hand and fully examine and see for themselves the value and running qualities of same we will send it C. O. D. to your express office, with the privilege to examine it. If found satisfactory you can pay the express agent **$2.97 or 6 for $7.50** and express charges. If not satisfactory you can refuse same and you are nothing out but your time in going to the express office. Knowing the fine qualities of this watch we make the above offer, as any one wanting a good time piece will accept same at once on examination. Order at once as our price will advance. Address **W. HILL & CO., Wholesale Jewelers, 109 Madison St., Chicago.**

When cash in full accompanies order we book you agent and send free a fine roll-plated chain and charm.

THE "WIZARD"

BUBBLE BLOWER.



PAT. JUNE 10TH 1890.

The new Scientific Toy, which is creating so much interest among men of science, as well as the children. It surprises and delights every one who sees it. It produces a bubble within a bubble, the outside one of immense size. The inner one floats and flashes with the most brilliant rainbow colors. Produces a "balloon" bubble, with car attached, which will float for hundreds of feet in the open air. "Twin bubbles," chains of bubbles a yard in length, and many other forms of bubbles hitherto unknown.

Just the thing to entertain and instruct Kindergarten pupils, or children in the home. Although only introduced a few weeks, over 40,000 sold, and "Wizard Bubble Parties" are becoming the fashionable evening entertainment. Sent to any address on receipt of 25c (stamps taken) if not for sale by your toy or notion dealer.

The following is a voluntary expression from Orange Judd, for 30 years editor of *The American Agriculturist*, and now editor of *The Orange Judd Farmer*, of Chicago:

CHICAGO, Aug. 30th, 1890.

I have always taken great pleasure in supplying my own children, and others, with pleasing and instructive toys. Thousands of scholars in Sunday schools under my care, during 30 years of Superintendent service, know what I think of plenty of nice tainga about Christmas time. I can hardly guess the number of millions of Crandall's Construction, and other blocks, that "I had a hand in" sending out for the amusement and *instruction* of the "little folks."

But this new "Soap Bubble Blower," invented by my friend Thain, excels in interest anything else I have ever yet found. The curious and wonderful forms it is capable of producing are a source of endless pleasure. I would be glad if every child in America, and among all "the rest of mankind" could have one.

But it is not for children alone. Any person, "young, or middle-aged, or old," will find it decidedly interesting. I have rested myself for hours, in blowing beautiful bubbles, bubbles great and small, bubbles within bubbles, heaps and cones of them, bubbles single and double and inside of each other, floating off in the air. . . . This Wizard Bubble Blower is not above (or below) or unworthy of the attention of anybody, not even of the most renowned scientist. Many problems of matter of light, etc., are involved in its curious performances

ORANGE JUDD.

Any bright boy or girl can make money fast selling this article, as every person who sees the wonders it produces wants one, and a liberal profit can be made. We furnish full directions with each one; also a receipt for making very durable bubbles, so tough they bound like a rubber ball on the carpet.

Trade supplied through jobbers, or direct from our factory,

We refer, by permission, to Dr. C. W. Leffingwell, publisher of THE LIVING CHURCH.

Wilbur Publishing Co.,

Patentees and Sole Manufacturers,

226 and 228 La Salle St, CHICAGO, ILL.

FOR Nervous Diseases or Fits, The Oxygen Nervine can not be excelled. Add. COMPOUND OXYGEN ASSOCIATION, FT. WAYNE, IND.

PORTRAITS —ON— APPROVAL

Reader, have you been swindled by fraudulent and irresponsible parties who offer to send PORTRAITS FREE? Thousands have been, and will continue to be, until they learn that **something cannot be had for nothing**, and that **all such offers** bear the imprint of **fraud** in their face. The portrait business is a legitimate one, but it requires capital, **special skill**, and honest dealing, to be made successful. We have a business, and an artistic reputation to sustain, and it is our purpose to build up the largest portrait business in the world, **and we cannot afford to come to you with anything but a straight-forward business proposition.** We have a large and increasing business among the readers of this journal, and from our experience believe them to be, as a class, educated up to an appreciation of Fine Art Work, and it is our aim and desire to further extend our business among them, and to this end we will make for **a short time only**, the following offer: Mail us a photograph or tin-type and we will send you a superb Crayon Portrait, life size in Four in. Antique Oak frame, finely finished, showing natural grain, a raised stem on outside of burnished silver 1½ in. wide, and an ornamented silver lining one inch wide, complete with best French plate glass and ivory finished mat, by express, for $8 50, with privilege of examining before you pay for it. Necessarily our work must be the VERY BEST to succeed on this line, as we take all the risk and ask you **for nothing if the work is not satisfactory.** This price is much below what is ordinarily asked for work of the character we turn out, and if you have a member of your family, or friend, whose portrait you would like to adorn your walls, (and what family of intelligence and refinement has not) you can make no mistake in availing yourself of this offer. *Original pictures are returned in every instance in as good condition as received.* We mail complete catalogue and price-list on application. **We want good sensible and reliable agents,** to whom we offer special inducements.

E. PATTERSON PORTRAIT CO., 59 Dearborn St., Chicago, Ill.

Do not put off taking a medicine. Numerous little ailments, if neglected, will soon break up the system. Take Hood's sarsaparilla now, to expel disease and give you strength and appetite.

Bald heads are too many when they may be covered with a luxuriant growth of hair by using the best of all restorers, Hall's Hair Renewer.

The only radical cure for rheumatism is to eliminate from the blood the acid that causes the disease. This is thoroughly effected by the persevering use of Ayer's Sarsaparilla. Persist until cured. The process may be slow, but the result is sure.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

South Bend, Washington, is one of the newest and most promising of the newer cities of Washington.

That the Northern Pacific Railway has made it its direct Pacific terminus, is the best evidence of its merits.

It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

HOMESEEKERS' EXCURSIONS.

Three grand opportunities for tickets at greatly reduced rates to points in Nebraska, Kansas, Colorado, Wyoming, Utah, Montana, and Idaho. Don't forget the dates—September 9th and 23rd, and October 14th, via the Union Pacific, the Overland Route. For information address or call on,

W. H. KNIGHT, General Agent,
191 Clark St. Chicago, Ill.

"How to see Niagara"

is a valuable practical guide to the great cataract, illustrated by twenty fine plates from instantaneous photographs, finely printed and tastefully bound. It will be sent to any address by mail, postage paid, on receipt of postal note or money order for fifty cents, by **O. W. Ruggles,**
G. P. & T. A., Michigan Central, Chicago, Ill.

HARVEST EXCURSIONS.

On September 9th and 23d, and October 14th, the Chicago & North-Western Railway will sell excursion tickets from Chicago to principal land points in the Northwest at the low rate of one fare for the round trip, and tickets will be good for return at any time within thirty days from date of sale. This favorable arrangement affords an excellent opportunity for personal inspection of the productive country reached by the Chicago & North-Western Railway and connecting lines. For full information apply to Ticket Agents, or address W. A. Thrall, General Passenger and Ticket Agent, C. & N.-W. R'y, Chicago, Ill.

NEW YORK via. WASHINGTON.

One of the most delightful routes between Chicago and the East is over the Baltimore and Ohio Railroad to New York, by the way of Washington. The trip possesses many peculiar charms, especially to one whose journeyings have never taken him to the borders of the sunny South'and. The ride through the Monongahela valley, across the mountains of West Virginia, and then along the gently flowing Potomac, awakens a keen interest in the lover of natural scenery. Much of the ground traversed has unique historical associations. A large part of this region was debatable land at the time of the civil war. Across these fields and down along these dusty roads once marched now the Blue and now the Gray. These valleys once rang with cheers, now for the State and Stripes, and now for the Stars and Bars. These mountainous heights more than once echoed the sounds of deadly conflict. Here General Lee's army crossed the Potomac on that carefully planned invasion of Maryland and Pennsylvania which ended so disastrously at Gettysburg. Here Stonewall Jackson directed his forces on that "grand hunting excursion," by which he corralled the Federal forces in Harper's Ferry and compelled them to surrender. And here, at Harper's Ferry, is still seen the old brick fort where John Brown took his stand in defiance of the slave-holding power. To one who remembers when these names were first written in blood, what an excitement of feeling the mention of them arouses. Antietam, Sharpsburg, South Mountain, Shenandoah, Harper's Ferry, Ball's Bluff. It is no ordinary experience to pass through a region fraught with such tragic memories.

The train hurries on; and soon there is seen dimly in the distance a white marble shaft, and then a great white dome, and then other pinnacles and spires, and Washington is reached.

Even the most cursory glance at the city is sure to be profoundly impressive. A half hour's drive through the streets will reveal more clearly than any detailed description possibly can, those features which have given the city its reputation, and made it, in one sense, the Mecca of all patriotic citizens of this country. The capitol building, that embodiment of national majesty; the Washington monument, with its lofty reach heavenward; the White House, with its deeply interesting associations; the several department buildings, in their massive spaciousness; the Smithsonian Institute, the Soldier's Home, the broad avenues and beautiful parks—it does not take long to view these, outwardly at least; and the viewing of them for the first time, by one who recalls what these public buildings stand for and the scenes which they have witnessed, is attended with emotions not easily described.

New York is about six hours ride from Washington, and the road runs through a very interesting stretch of country, touching at Baltimore, Wilmington, and Philadelphia. This is one of the finest sections of railroad in the world, the speed of the train often reaching over sixty miles an hour.—*Northwestern Congregational st.*

HARTSHORN'S SELF-ACTING SHADE ROLLERS
Beware of Imitations.
NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

OPIUM HABIT CURED!!
DR S. B. COLLINS' PAINLESS OPIUM ANTIDOTE
Will cure you at home without interruption of ordinary business. Book sent free to any address. Hundreds of testimonials of physicians and others for inspection at my office, Room 37, AMERICAN EXPRESS BUILDING, Monroe Street, Chicago, Ill. P. O. Drawer 691, (Formerly, La Porte, Ind.)

PRIVATE HOSPITAL FOR THE CURE OF Cancer & Tumors Without the Knife
Book free. L. D. McMICHAEL, M. D.
180 WABASH AVE., CHICAGO, ILL.

WRINKLES. With Almond Nut Cream, you can positively rub them away. Particulars, sealed, 2 cents. MARY E. MURRAY, 1059 Washington Boulevard, Chicago, Ill. Agents wanted.

CARE OF THE HAIR.

To prevent the tendency to falling of the hair, numerous preparations are in the market. Few of them are desirable, while some are dangerous. One of the best known of this class is made of bay rum, distilled extract of witch-hazel, common salt, hydrochloric acid, and magnesia. Another such, scarcely less well-known, is composed of cayenne pepper, castor oil, bay rum, and alcohol. Among the youth of the previous generation, "Bear's grease" held a high place as a promoter of the growth of the hair. It may still be used, and at least is harmless. It is not necessary to buy the bottled and labeled article, with a high price, since its relation to any wild beast of the forest is very remote. The formula for its preparation is, one ounce of powdered gum benzoin to a pound of melted lard. Stir well together for five minutes, keeping it hot, then let settle. Pour off the clear, add a little perfume, and put in wide-mouthed bottles. Another dressing which is highly commended, is made by the mixture of a gill of sweet oil with three ounces of lime water, well shaken together. It is frequently bottled and sold under very pretentious names.

The well-known "sea foam," now in use in every barber-shop, is made of cologne water and ammonia water, each one ounce; alcohol, one-half a pint; water, one pint. This is a very good application, both cleansing and stimulating. After using, it is well to rinse the hair with warm water. Another shampoo mixture for home use consists of one pint of water, five cents worth of powdered castile soap, two tablespoonfuls of alcohol, half the quantity of borax, and the yolk of two eggs. The eggs contain iron, which will be absorbed; the soap and borax will cleanse the skin, and the alcohol supply a sufficiency of heat to prevent cold.

Dandruff is probably the most prevalent affection of the scalp, as well as a source of annoyance. It should be borne in mind that dandruff pertains to the scalp and not to the hair, except as it becomes mingled with it. The most natural method of removing it is with the comb and brush, but the comb should be carefully used. Part the hair, and an operator will soon acquire the faculty of lifting the scales without scattering them through the hair. When this has been done the brush will remove the stray particles. It is better, however, to prevent the accumulation than to submit to the necessity of scraping it from the skin, and fortunately there are simple remedies which, in the majority of cases, are effective.

An occasional shampoo with soap and water, or borax and water, or some simple mixture of that kind, once in two or three weeks, will often be found a necessity. A very good shampoo liquid for general use may be made as follows: Carbonate of ammonia, one drachm; carbonate of potassium, one drachm; water, four ounces; tincture of cantharides, one drachm; alcohol, four ounces; rum, one and one-half pints. Dissolve the carbonates in the water; shake well before using, moistening the scalp until a lather forms. Wash in cool water and rub dry. For a permanent removal of dandruff it is better to take borax, half a teaspoonful; common sulphur, one heaping teaspoonful; pour over them one pint of boiling water. When cool, pour into a bottle; agitate frequently for three or four days, then strain. Moisten the scalp with this thoroughly three or four times a week. It is one of the most reliable preparations known for permanently removing dandruff.—*Good Housekeeping.*

EAT BEFORE GOING TO BED.

Most students and women who are troubled with insomnia are dyspeptic, and they should, therefore, eat before going to bed, having put aside work entirely at least an hour before. If they are not hungry they should simply be instructed to eat, and if they are hungry they should eat whatever they want. A glass of milk and a biscuit is sometimes all that can be taken at first, or mashed potato buttered. If possible, the night meal should be taken in another room than the sleeping apartment, and for men in the city it will be found advantageous to go out to a restaurant. Before eating, however, a bath should be taken, preferably cold or cool, which should be given with a sponge or stiff brush, and the body thoroughly rubbed off with a coarse towel afterward. The bath need not be more than five minutes in duration. Further than this, the patient should go to bed at the same hour every night, and arise at the same hour every morning. There is a popular superstition, that grown people should not eat immediately before going to sleep; that it will give them indigestion or nightmare, or both. The writer cannot see why adults should be so very different in this respect from babies. The average person should be in bed seven or eight hours, which is time enough for the digestion of almost anything edible. In our American life, he thinks, the digestion carried on through sleep probably has the better chance for thoroughness.—*Journal of the American Medical Association.*

Hotter the Weather Bigger the Proof.

As the weather grows warm, the sale of James Pyle's Pearline Washing Compound rapidly increases. This proves that many women recognize the fact that PEARLINE makes washing and cleaning very much easier than when done with the ordinary means. Proves also that summer clothing, being of delicate texture and color, will not stand the rough usage necessary when washed with soap, and establishes the fact that PEARLINE, in doing away with the rubbing, lessens the wear and tear and fills a very important place. Delightful for bathing in fresh or salt water. Its ingredients render it harmless to the most delicate skin. Especially during the hot weather it is to your advantage to use PEARLINE, and only humane to supply your servants with it, and thus lighten their labors; besides you insure much better results. Beware of imitations. JAMES PYLE, New York.

LAST OFFERING OF STOCK
—IN THE—
East Tennessee Land Company
TO THE READERS OF THE LIVING CHURCH.

Of the $3,000,000 Capital Stock in this Corporation it was voted to sell only two-thirds. A small amount of this only remains unsold. Until it is all taken, any patron of this paper may order one share (of $50 par value) at par, or more shares, remitting 20 per cent. with order, full payment to be made within 30 days. Registered Certificate will be issued as soon as payment has been received in in full.

This stock has been steadily increasing in actual value since the first offerings by reason of the the great

IMPROVEMENTS AT HARRIMAN,

and the rich mineral developments round about. These improvements are conceded, by men familiar with new towns, to surpass in extent and substantiality, during less than six months' time, those of any other new city in the South.

Over 300 residences and business buildings are now erected and under contract there. The great *Lookout Rolling Mills*, one of the largest and most valuable industries at Chattanooga, have contrated for removal to HARRIMAN; a Hoe and Tool factory is in course of erection there; a Tack Factory also; and these, with other established and assured industries, will require from three to four hundred more buildings, as fast as they can possibly be had.

The mineral developments near by include

7 VEINS OF CANNEL COAL,

and indicates that this Company's Coal Fields alone will repay many times the cost of all its vast Coal, Iron, Farm, Timber and city site properties.

The increased *actual value* of the stock (shown March 31st by an *actual gain in assets* of about $900,000), and the fact that it cannot be legally sold above par, formed one of the weighty reasons for declining to sell beyond the $2,000,000 limit. For safe and growing investment this stock is recommended by all familiar with the incomparable property valuations on which it is based, with the character of the Company's Management, and with the distinctive feature of

PROHIBITION IN TITLE DEEDS,

which differentiates this from all the other great enterprises of the Country.

Full particulars given free, in a new edition of the *Illustrated Prospectus*, on application.

Promptness will be necessary to secure any of the stock unsold.

Send all remittances to A. W. WAGNALLS, Treasurer. 18 and 20 Astor Place, N. Y.

All other communications address to THOMAS I. JAMES, President. A. A. HOPKINS, Secretary, Times' Building, New York City.

Ely's Cream Balm For CATARRH
THE POSITIVE CURE.
ELY BROTHERS, 56 Warren St., New York. Price 50 cts.
THE CURE FOR CATARRH COLD IN HEAD HAYFEVER DEAFNESS HEADACHE ELY'S CREAM BALM 50c

FREE EDUCATION FOR GIRLS

Offered without Money and without Cost by

THE LADIES' HOME JOURNAL

WHAT EVERY GIRL CAN GET:

First.—A Full College Education.
(A COMPLETE FOUR-YEARS' COURSE.)

Second.—A Year at Vassar, or any other College; or,

Third.—A Cash Return in case she fails in winning a prize.

A girl, therefore, loses nothing by trying for these special offers of Free Education. She is bound to make money, even if she fails to win an education.

☞Write to us, and we will gladly tell you all about the plan. Address

THE LADIES' HOME JOURNAL,
433–435 Arch Street, Philadelphia.

THERE ARE MANY USES FOR SAPOLIO

To clean tombstones.	To renew oil-cloth.	To renovate paint.	To brighten metals.
To polish knives.	To scrub floors.	To wash out sinks.	To scour bath-tubs.
To clean dishes.	To whiten marble.	To remove rust.	To scour kettles.

EVERYBODY USES IT.

Dentists to clean false teeth.	Engineers to clean parts of machines.	Housemaids to scrub the marble floors.
Surgeons to polish their instruments.	Ministers to renovate old chapels.	Chemists to remove some stains.
Confectioners to scour their pans.	Sextons to clean the tombstones.	Carvers to sharpen their knives.
Mechanics to brighten their tools.	Hostlers on brasses and white harness.	Shrewd ones to scour old straw hats.
Cooks to clean the kitchen sink.	Artists to clean their palettes.	Soldiers to brighten their arms.
Painters to clean off surfaces.	Wheelmen to clean bicycles.	Renovators to clean carpets.

EVERY ONE FINDS A NEW USE.

$4.95 GOLD PLATED
WARRANTED GENUINE.

Don't buy a common looking silver watch when you can now obtain for the small sum of $4.95 a handsome genuine 14 karat gold plated hunting case, full engraved watch with a first-class full jeweled movement a perfect timekeeper, genuine lever and full plate handsomely damaskeened and ornamented, fully equal in appearance to the watches regularly sold by jewelers at from $25 to $35. In carrying this watch you have the credit of carrying a solid gold watch, as the plating process is got down so fine now-a-days that it is almost impossible to detect the difference. The engraving on the case is just the same as on the high priced watches, and is in the very loveliest and latest patterns. Some will doubt our ability to be able to supply such a watch at this price, and to convince you that we mean just what we say we make the following most extraordinary offer for the next 30 days.

READ!

Cut this out and send it with your order, and we will promptly ship the watch to you by express C. O. D. with instructions to the express agent to allow you to examine it at the express office. If on examination you are convinced that it is a bargain, pay the agent $4.95 and the express charges and it is yours, otherwise you pay nothing and it will be returned at our expense. We could not afford to make such an offer as this, unless we were confident that the watch will not only please you, but be a surprise to you. Bear in mind this price will be for 30 days from the date of this paper only.

14k 14k

THE NAT'L M'F'G AND IMPORTING CO.,
(Incorporated) 191 & 193 Clark St., Chicago, Ill.

ROAD CART FOR LADIES
Good Carts for $10.00

$12.50, $15.00, $20.00, $25.00 & $45.00.
Top Buggies only $55.00.
Harness $7.50 & $10.00.
$60 Sewing Machine $18.
Scales of all varieties and 1000 other Articles at ½ price. Catalogue Free.
CHICAGO SCALE CO., 149 S. Jefferson St., Chicago, Ill.

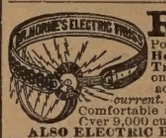
WILBOR'S COMPOUND OF PURE COD LIVER OIL AND PHOSPHATES OF LIME, SODA, IRON.

For the Cure of Consumption, Coughs, Colds, Asthma, Bronchitis, Debility, Wasting Diseases, and Scrofulous Humors.

Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, are very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich, and pure blood, in fact, rejuvenates the whole system.

FLESH, NERVE, BLOOD, BRAIN.

This preparation is far superior to all other preparations of Cod Liver Oil: It has many imitators, but no equals. The results following its use are its best recommendations. Be sure, as you value your health, get the genuine. Manufactured only by DR. ALEXR. B. WILBOR, Chemist, Boston, Mass. Sold by all Druggists.



RUPTURE

Positively cured in 60 days by Dr. Horne's Electro-Magnetic Belt Truss, combined. Guaranteed the only one in the world generating a continuous *Electric & Magnetic current.* Scientific, Powerful, Durable, Comfortable and Effective. Avoid frauds. Over 9,000 cured. Send stamp for pamphlet.

ALSO ELECTRIC BELTS FOR DISEASES.
DR. HORNE, REMOVED TO 180 WABASH AVE., CHICAGO.

WHY DO MOTHERS

put stiff corsets on their GROWING CHILDREN? We beg of you don't do it but BE SURE TO BUY FERRIS' GOOD SENSE CORSET WAISTS.

THOUSANDS NOW IN USE. Best for Health, Economy and Beauty. BUTTONS at front instead of CLASPS. RING BUCKLE at hip for Hose supporters. Tape-fastened Buttons—*won't pull off.* Cord-Edge Button Holes—*won't wear out.* FIT ALL AGES—Infants to Adults. Sold by Leading RETAILERS everywhere. Send for Circular,

FERRIS BROS., Manufacturers, 341 BROADWAY, NEW YORK.

MARSHALL FIELD & CO., CHICAGO, WHOLESALE WESTERN AGENTS.

BARLOW'S INDIGO BLUE.

Its merits as a Wash Blue have been fully tested and indorsed by thousands of housekeepers. Your Grocer ought to have it on sale. Ask for it.

D. S. WILTBERGER, Prop.
239 North Second St., Philadelphia, Pa.

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON

QUICKLY DISSOLVED AND REMOVED WITH THE NEW SOLUTION

÷ MODENE ÷

AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST INJURY OR DISCOLORATION OF THE MOST DELICATE SKIN.—DISCOVERED BY ACCIDENT.

IN COMPOUNDING, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substances, and so simple any one can use it. It acts mildly but surely, and you will be surprised and delighted with the results. Apply for a few minutes and the hair disappears as if by magic. It has no resemblance whatever to any other preparation ever used for a like purpose, and no scientific discovery ever attained such wonderful results. IT CANNOT FAIL, if the growth be light, one application will remove it permanently; the heavy growth such as the beard or hair on moles may require two or more applications before all the roots are destroyed, although all hair will be removed at each application, and without the slightest injury or unpleasant feeling when applied or ever afterward. —MODENE SUPERCEDES ELECTROLYSIS.—

—Recommended by all who have tested its merits—Used by people of refinement.—

Gentlemen who do not appreciate nature's gift of a beard, will find a priceless boon in Modene, which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility, and is guaranteed to be as harmless as water to the skin. Young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth. Modene sent by mail, in safety mailing cases, postage paid, (securely sealed from observation) on receipt of price, $1.00 per bottle. Send money by letter, with your full address written plainly. Correspondence sacredly private. Postage stamps received the same as cash. ALWAYS MENTION YOUR COUNTY AND THIS PAPER.

LOCAL AND GENERAL AGENTS WANTED. MODENE MANUFACTURING CO., CINCINNATI, O., U. S. A. MANUFACTURERS OF THE HIGHEST GRADE HAIR PREPARATIONS. *You can register your letter at any Post-office and insure its safe delivery.* CUT THIS OUT AS IT MAY NOT APPEAR AGAIN

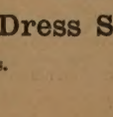
We Offer $1,000 FOR FAILURE OR THE SLIGHTEST INJURY. EVERY BOTTLE GUARANTEED.

FAIRHAVEN

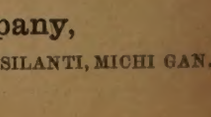
WASHINGTON, Pacific Coast Terminus of the Great Northern (Manitoba) Ry. Vast Resources in Coking Coal, Iron, Timber, and Agriculture. Finest harbor on Puget Sound, and nearest the sea. Mammoth shipping, mining and manufacturing interests. Magical and solid growth in one year. From an impenetrable forest to an assessed valuation of nearly $9,000,000, and a population of 4,100 (U. S. Census); electric lights, waterworks, and all modern improvements. Three railroads, 35 coast and ocean vessels already regularly calling. Extensive telegraphic and telephonic systems. Electric street railway, gas works, a $125,000 hotel. Four banks, four churches, two schools (one costing $40,000), and all prominent societies. Location unsurpassed for beauty and healthfulness. Coal, iron, and timber industries already employing thousands of men and millions of dollars. Mammoth Iron and Steel Works in progress. Fairhaven is bound to be the great commercial and manufacturing city of the Pacific Northwest. Grand opportunities for money-making. Come now and get the full benefit of rapid growth in the immediate future. SPECIAL INDUCEMENTS TO MANUFACTURERS. Address,

Fairhaven Land Company,
Fairhaven, Washington.

USE "DURKEE'S SALAD DRESSING"



The Great Church LIGHT.



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